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Guy F. and Clara (Hoeley) Hershberger, during "An Evening With Guy F. Hershberger," December 17, 1973, at Goshen College: an eightieth-year tribute.

TRIBUTE TO GUY F. HERSHBERGER

Elsewhere in this issue David E. Hostetler interprets something of the new mood of hope and dedication of current Mennonite scholars. Much of this mood of optimism is the result of the fact that a past generation has lived and taught in such a way that a great many new-generation Mennonite, Brethren and Quaker students and scholars too have caught the vision — the Anabaptist Vision. Harold S. Bender and Robert Friedmann were two such pillars who have left their firm mark upon a new generation.

But another brother from the same era, still a living bridge between the generations, is Guy F. Hershberger, who taught, wrote and lived out his convictions through the several critical historical eras that the Mennonite church has experienced during the twentieth century: the era of suspicion of the 1920s and '30s; the time of preparation in the '30s for an honest peace witness which might also be acceptable to a government even in times of war; the post-Second-World-War pull of urban society upon much of Mennonitism; and the decade of the dramatic capsizing of the "Great American Society" in the 1960s, the results of which are still with us.

The new publication, *Kingdom, Cross and Community*, edited by J. R. Burkholder and Calvin Redekop (Scottsdale, Pa.: Herald Press, 1976), is a tribute both in its content filled with hope and in its symbolic values, to a great brother and thought-leader, still among us, and still carrying his share of the brotherhood responsibilities.

The Evening in Honor of Guy F. Hershberger will long be remembered for its backward look, but perhaps more important, for the strong affirmation of hope — in the Words of Guy Hershberger himself — that as we continue to respond to the vision that Jesus gave us, that God will continue to work among us. — L.G.

Discerning our Common Faith: The Schleithem Confession, a 450th Anniversary Tribute

LEONARD GROSS

The year 1975 provided the time and setting for all Mennonites to celebrate beginnings (the birth of the Anabaptist movement in 1525). One year later, in 1976, there was cause to rethink the issue of how a believers' church finds its existence within the world of all of mankind. (The American Bicentennial was too narrow in focus here, but it provided something of a backdrop — also to some degree, perhaps negatively, for Canadian Mennonites.)

We now look to the year 1977 and have before us as a 450th anniversary what has been called the "miracle of the Mennonite church," the Brotherly Union which took place in 1527 at Schleithem, Switzerland. Brethren converged upon Schleithem, worked through fundamental disagreements, and emerged from the meeting, agreeing about seven points of faith which they commonly affirmed with complete consensus.

The striking effect of this meeting of human minds and hearts, immediate and long range, was the fact that here lay centrally an affirmation of faith, couched in seven simple points which all could understand, which all could identify with or reject, and which consequently became the central confession of faith of the Anabaptists far and wide. The Schleithem Confession became a powerful testimonial to, and an affirmation of, peace — namely, that peace as a way of life is the only option for those attempting to live faithfully as the people of God.

Schleithem therefore became programmatic for many Mennonites as a confession of faith, both as an affirmation of the Christian way of life within brotherhood, as well as a witness and mission to all people. The document was sent out far and wide, as if to invite the world — or at least those from within the world — to join

in with this manifestation of God's working among his People.

Herein lay the miracle of Schleithem, for here was substance and form, without which a vision comes to naught and is transformed into mere illusion. But Schleithem carried a movement which up to that time had largely been without form, the substance of which seemingly was as varied as were the individuals espousing the movement. Schleithem brought structure and focus; herein lay the miracle of Schleithem.

Yet Mennonites in the 1970s understand something of the foment of the first two years of the Anabaptist movement, foment which precipitated the Schleithem Conference. For we too have lived through the extremism of the Vietnam era and have emerged battle worn and scarred. As we have looked for answers, we have accepted new models originating from dissimilar sources, some of them self-contradictory, some of them standing contrarily to the believers' church foundation of gatheredness and peace. We have tended to jump on that proverbial war-horse of old which gallops off into all directions — and the question still remains: wherein lies our identity? What, at its very center, is the substance of the current expressions of our real faith? What do we affirm; what do we reject from that myriad of options before us from which we make our choice? Wherein lies life's meaning and movement, for us who claim to be a small but integral part of God's kingdom?

Since most of us know little about the Schleithem Confession of Faith, how it came about, and its effect upon the rest of the sixteenth century — indeed its effect upon Mennonites through the centuries — it seems that here is a valid place to begin, ironic as this may at first seem to some persons, in wrestling with our current world-wide Mennonite situation.

And in view of the fact that the Anabaptist heritage is being appropriated so directly by a multitude of groups and denominations, we had better think twice about the words of Dale W. Brown, of the Church of the Brethren: "Today, there are signs that some so-called free churches are weary of hearing about the Anabaptist Vision, while it is coming alive in other circles and places. At the same time many folk in the free church tradition continue to acculturate to the mainstream, there are others who are discovering with joy the Anabaptist Vision." (J. R. Burkholder and Calvin Redekop [eds.], *Kingdom, Cross and Community* [Scottdale, Pa.: Herald Press, 1976], 271-72.)

Toward a Common Faith: Announcing the "Schleithem II Seminar" May 16-31, 1977

LEONARD GROSS

Evidence exists that many Mennonites are searching for a common viewpoint. Numerous efforts are beginning to emerge which have as their goal greater harmony on the essentials.

The current program of the Mennonite Historical Committee, conjointly with the newly established General Conference Mennonite Heritage Committee, includes a European seminar centering in the quest of a common Mennonite faith.

If the plans, set in motion on Oct. 8 by the committees, carry, some thirty-five brothers and sisters will follow the trails of our brotherhood origins, retracing the steps and development of our historical roots, but more significantly, the development of our commonly held faith.

The basic set of questions to be considered by the group are: "What actually comprised our faith in the 16th century, and what bearing does that have upon the present Mennonite brotherhoods?" And: "Is the 20th-century expression of the Mennonite faith of the same fabric as that of the early Anabaptists?"

Since many Mennonites are no longer conscious of the nature of the common faith early in Mennonite

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history, it seems appropriate in 1977, on the 450th anniversary of the first Mennonite Confession of Faith, to examine the nature of the Anabaptist meeting in early 1527 out of which emerged the "Brotherly Union," or Schleithem Confession, couched in seven articles.

The plans for such a "Schleithem" seminar grew out of lengthy deliberations within the historical committees, where concern was underscored that each of the persons participating should be deeply involved in his or her own congregational life and program. It is hoped that many congregations will choose a representative or two and affirm their choices to the extent of providing the needed funding.

Another concern had to do with the Dordrecht Confession and other 16th-century documents out of the Low Country tradition. There should be enough persons along to provide for the needed interpretation and background so that the two-week seminar would have the needed substance and form and work toward fulfilling its task.

Current issues, such as the meaning of salvation, church, and mission, will be examined in the light of historical developments.

In light of other Mennonite attempts to focus upon the common-faith question, later in the year, 1977, it is planned that some statement of message will grow out of the close deliberations in Europe which might go out to the brotherhoods in North America as an affirmation of faith. The experience should be mutually beneficial to both North Americans and Europeans and should perhaps be even wider in scope.

The historical committees felt the value of a European setting would be at least twofold: (1) visualizing the original settings could be effective in comprehension of the story and (2) it would bring together European and North American Mennonites, the former having worked through the Schleithem Confession in a vigorous manner in their regional conference in 1975 (MERK).

As the joint historical committees completed this lengthy agenda point, there seemed to be a new awareness of the commonality which lies at the basis of all Mennonites.

Perhaps Menno Simons' favorite verse will become a reality when all Mennonites understand that "no other foundation can any one lay than that which is laid, which is Christ Jesus."

The Mennonite Experience in America: Report of the Conference Held at Goshen College, December 16-18, 1976

DAVID E. HOSTETLER

Two events of major significance to the Mennonite Church took place Dec. 16-18 according to responses from scholars who attended the conference on "The Mennonite Experience in America," held on the Goshen (Ind.) College campus.

Approximately 120 historians, sociologists, theologians, and students gathered to enhance professional identity and keep up acquaintanceships, share insights gathered from research, prepare for the 1983 tricentennial celebrations (which would produce interpretive work on Mennonitism in North America), and to recognize the recovery of religious history which has accelerated in the last 30 years, according to John A. Lapp, dean of Goshen College and member of the planning committee.

Most important, said Lapp, we should join with the psalmist to celebrate the glories of the Lord.

"It was a landmark conference," said Leonard Gross, Mennonite Church archivist and historian. He felt the objectives as outlined by Lapp were more than reached.

"I was impressed with the way the historians and sociologists utilized their academic skills for the

sake of Mennonite self-understanding," Richard Kauffman, of Scottsdale, Pa., and *With* magazine editor observed. "Rodney Sawatsky's paper, however, helped focus the issue of whether scholars do their work within the community of faith or as members of the academic community only." Sawatsky, of Conrad Grebel College, Waterloo, Ont., symbolized the scholarly nature of the conference.

The purposes, methods, and content of historical and sociological research were interwoven in the papers throughout the conference. History as the shaper of personal and religious identity was also a major concern.

Theron Schlabach, professor of history at Goshen College, documented the "quickenings" that took place in the Mennonite Church during the two decades, 1880-1900. He said that many churches in North America "rapidly accepted change and innovation" during this period. This also led to a new sense of mission. His paper revealed the transition from one viewpoint to another in organizing for mission.

Beulah Hostetler, who is working on an advanced degree at the University of Pennsylvania, showed

In This Issue

The crucial time of confirmation of the birth and quickening, and the establishing of a firm foundation making possible the continuity of a movement can readily be pinpointed within the history of the Anabaptists and the Mennonites. It was February 24, 1527, and the place was Schleithem, Switzerland.

We hope to find out more about this landmark within our heritage, which four-hundred-fifty years later is still so much a part of the lives of those affirming the Believers' Church tradition — hence the "Schleithem II Seminary;" hence the outcome of the December 1976 conference on the "Mennonite Experience in America;" hence, the further probing and "Discerning [of] our Common Faith;" hence the reason why Howard J. Zehr can honestly affirm a present faith which is of one piece with that expression of faith set down four-hundred-fifty years ago by brethren at Schleithem; and hence, a Festschrift as a tribute to one brother in the faith, Guy F. Hersherberger — a volume, Kingdom, Cross and Community (eds. J. R. Burkholder and Calvin Redekop), which demonstrates a surprising unity and hope within the world of Believers' Church scholarship.

The common denominator found in each and all of these recent testimonials of faith is that there is an agenda for the future because there is indeed a church which still affirms peace and social justice, and is still desirous of working at all of life from these centuries-old convictions that here is how Jesus of Nazareth so intended it to be.—L.G.

how the Franconia Conference "charter," a written or unwritten set of values, derived its values from the Schleithem Confession, the seven articles of brotherly agreement, which was written in 1527 in Switzerland. Though she has not yet found documents to form the linkage, she feels the Franconia brotherhood adhered to the same principles to withstand the American Protestant pressures and to maintain a separate identity.

Leland Harder, of the Associated Seminaries in Elkhart, did further analysis of his findings, together with those of J. Howard Kauffman, professor of sociology at Goshen, found in their book *Anabaptists Four Centuries Later* and discussed the theme of "a church in structural disequilibrium." J. Lawrence Burkholder, president of Goshen College and theologian, in response suggested that perhaps the question under question was a theological problem and not merely historical.

Richard MacMaster, of Bridgewater, Va., zeroed in on the experience of five Mennonite communities during the American Revolution. He demonstrated how most Mennonite militia resisters fitted into a situation where many of their neighbors were also dragging their feet. They were also located in the upper third of the population's income. In the end, the Mennonites had to stand up and be counted as the war spirit increased.

Al Keim, professor of history at Eastern Mennonite College, sketched in graphic detail the story of nonresistance during World War II. His discourse coupled with that of MacMaster helped fit the pieces together in understanding "the Mennonites and American wars," theme of that session. Daniel Hertzler, of Scottdale, Pa., an editor of *Gospel Herald*, represented the feelings of others when he said Friday morning's papers complemented each other well.

Frank Epp, president of Conrad Grebel College, Waterloo, Ont., reviewed "religious history and national borders." Though the responses to his speech were civil, there was strong reaction to a continued insistence on paying attention to the borders in the development of church histories. Leonard Gross, an official respondent, questioned whether Epp could understand the U.S. story since his roots did not extend to this side of the border. Epp replied he was trying to talk about history in terms of the basic focus.

John A. Hostetler, professor of anthropology at Temple University, briefly outlined his three major research projects among the Amish and Hutterites, focusing on his Hutterite studies to illustrate purposes, procedures, and outcome.

One observer noted the amount of inter-Mennonite, and interdisciplinary interaction that took place. Unquestionably, Mennonite Brethren, General Conference, and Mennonite Church scholars have laid the groundwork for further exchanges and a deepening interest in the rich heritage each one brings to the total Mennonite picture.

Guy F. Hershberger was the honored guest at a banquet in celebration of his 80th birthday to highlight his contributions to the church and to show some of the things that had happened within the decades since the turn of the century. There was a warm and expressive attendance at the event not only to recognize Hershberger's contribution but, perhaps, to affirm the transmission of values from one era to another.

J. Howard Kauffman; J. Winfield Fretz, professor of sociology at Conrad Grebel College; Ralph Hernley, publisher of the Laurel Group in Scottdale, Pa.; and T. Canby Jones, professor of religion at Wilmington College, Society of Friends, gave testimonials.

As reported last week, J. R. Burkholder and Calvin Redekop presented the *Festschrift* done in Hershberger's honor, a book edited by them called *Kingdom, Cross, and Community*. Norman Kraus spoke on that theme discussing "shapes and meanings for the future." An autographing party followed.

—From *Gospel Herald*
(January 4, 1977).

Why Be a Mennonite Today?

HOWARD J. ZEHR

I

In attempting to think through the question, "Why Be a Mennonite Today?", I have interviewed more than fifty persons from various walks of life. I asked them to speak to this question without giving them advance time to ponder the question. I sought responses which came out of their very lives and feelings about the church. I asked them general questions and then pressed them in a more personal way: "Why are you a Mennonite?"

No one is really required to be a Mennonite. There are many other options open. The basic element of our theology calls for voluntarism in membership. Here is a summary of what more than fifty persons have said regarding the place of the Mennonite Church in today's world. Here are some reasons why they believe in it.

A Relevant Faith. The Mennonite Church holds a faith that is practical and relevant and we try to live it. A seminary student reported to me that while attending Goshen College he saw vital faith being lived out on the campus day by day which to him was an incarnation of the message of the New Testament. He was so convinced that he became a member of the Mennonite Church.

During the time that Neftali and Gracie Torres were related to the Mennonite Board of Congregational Ministries, they told us again and again that we as Mennonites are entirely too self-critical and we tend to underrate the effectiveness of our witness. They told us we have a faith and experience which the world desperately needs today.

Our View of the Scriptures. We hold a view of the Scriptures that is neither Catholic nor Protestant. This approach to the Scriptures, our attitude toward them, and our way of responding seriously to the teachings give us a clear identity. We read the Bible through a unique heritage of faith and find its directives in the context of brotherhood. Alan Kreider, working with a wide variety of Christian groups in London, told me that he is impressed again and again with our historic, simple obedience to the mandates of our Lord which have led us in the way of peacemaking and reconciliation.

We recognize that the total life must be viewed under the lordship of Christ. The Scriptures must be interpreted in the context of brotherhood. We do not have a private interpretation of the Scriptures, and our lives are not motivated and directed by an individualistic interpretation.

Our Christology. We believe that Jesus Christ lived, died, rose again, and is coming, and that He is living and reigning now, that He is incarnate in the church. This view of Jesus Christ holds forth a simple message and calls persons to surrender to Him as Savior and Lord. We sense a call to minister to persons and to save them from destruction. We view persons as total beings. They not only have souls that

must be rescued from eternal destruction, but they also have bodies, and as long as they are in this world, these two are inseparable. "What therefore God hath joined together, let not man put asunder." God has made us total beings. We are therefore concerned about ministering to persons in that wholeness.

A Sense of Discipleship. The fact that we take the Scriptures very seriously and accept the simple mandates of our Lord gives us a clear sense of discipleship. These mandates call us to an obedience and concrete expressions of this obedience in today's world. Jesus Christ is calling us to embody them in our lives, calling us to be citizens of His kingdom in the here and now with concrete expressions in all of our relationships, even with our enemies.

One youth reported to me that she had been thrilled to see the very elements noted in the Book of Acts and incarnate in characters like the apostle Peter being witnessed in our brotherhood today. The Mennonite Church holds faith and experience together in this discipleship context. We believe in an inner experience with Jesus Christ and of the Holy Spirit; we also believe that we must obey the ethical demands of Christ as recorded in the Scriptures.

The Simple Life. The Mennonite Church has reason for being because of its emphasis on the simple life. Even though we live in a very complex world, we witness to a simple faith and a simple expression of that faith in daily life. We give a prophetic word against the success-oriented society in which we live. We attempt to emphasize stewardship of all of life. Ours is an orientation to another world and we call ourselves again and again away from selling out to this world and submitting to its pressures. All of life is viewed as belonging to Christ, and we hold it in trust and exercise it in faithful stewardship.

A Concept of Peoplehood. Our concept of peoplehood is fundamental and basic. We recognize that God has been calling out for Himself a people from the very beginning of time. The Bible is a record of God's redemptive acts in calling a people for Himself from the very day that He met Adam and Eve in the garden during their hiding among the trees and He called forth, "Adam, where are you?"

He told Abraham to get out from the Ur of the Chaldeans, go into a country which would be shown to him in order that there, God might

create a people for Himself — a people as God's people because of their hearing the voice of the living God and responding to Him.

Some groups emphasize the individual, and individual faith, as being primary. Others emphasize the total society as being Christian. The Mennonite Church views the called-out people who live in obedience to Him as being the Christian society. This understanding is extremely important in a time when there is great stress on nationalism and patriotism.

We place emphasis on community, the community of faith and love which is meaningful. This concept results in a caring and sharing that is authentic. I can personally bear testimony to that through my hospital experience about three years ago. Communications came to me from across the continent and beyond, assuring me of supporting love, of prayer, and of concern. It gave me a genuine sense of belonging and a true sense of security.

Our Understanding of the Kingdom. Persons told me that they believe the Mennonite Church has a unique role in today's world because of a clear-cut and unique understanding of the kingdom of God. This concept frees us from nationalism, militarism, and from the God-and-country concept which becomes all too prevalent in many so-called evangelical circles.

We know that we belong to a kingdom that transcends all the kingdoms of this world and realize that Jesus Christ is Lord and that someday He shall reign as Lord of lords and King of kings, putting down every other kingdom or rule or authority. We recognize that we have already entered into the kingdom, that we are part of it now, that these two kingdoms are overlapping in time. We therefore know whose we are and we know where we are going. We have hope in the midst of despair and in a world of crumbling political situations.

Our Clear Sense of Mission. Still others have reported that the Mennonite Church has uniqueness and reason for being because of a clear sense of mission. Some minority persons have said that the Mennonite Church is uniquely equipped to minister to minorities, and others have said we are uniquely equipped to minister overseas because of our view on church and state relationships. We do not endorse the world's political systems but we claim to have a higher priority. Because of this position we hold, our

missionaries serving abroad should not feel as fully identified with the home nation's way of life.

People say they appreciate the way the Mennonite Church deals with problems on earth and the concern we have for a godly witness in the midst of an ungodly society.

Acceptance and Supportiveness. Even though the experience of a number of members of the Mennonite Church has been otherwise, the witness of many persons is that they find in the Mennonite brotherhood an experience of love and warmth, of acceptance and supportiveness, the reality of extended family made visible in the spiritual family of the church.

Phyllis Rogers of England, who became a member of the Mennonite church at Freeport, Illinois, wrote a response in the "Readers Say" column of the *Gospel Herald*. She said that after many years of searching, she and many others found in the soul of the Mennonite people a faith that in spite of the various unnecessary restrictions has retained a purity and simplicity and beauty above all others. She said further, "If I find one dangerous weakness, I would say that Mennonites undervalue disastrously the importance of their faith."

II

Some Concerns. With these many affirmations regarding the place of the Mennonite Church in today's world, I must also share a number of concerns that persons expressed to me:

1. Our Brotherhood is tending to move from our early foundations by accepting a rugged individualism that views salvation as something apart from being joined to a brotherhood. Some see this as the influence of Fundamentalism.
2. Concern was expressed that we should put forth greater effort to communicate clearly in a way that will be understood by people in today's world.
3. Our spiritual faith has humanistic dimensions and these must always be kept in proper tension.
4. Some indicated that they wish our leaders would express themselves more clearly on their own positions.
5. Some expressed concern that we find ways of experiencing community, living in covenant relationships with discipline, without becoming slaves to legalism that one time too much characterized the church.

6. Some observed tendencies to pride.

7. We have drifted far from being a voluntary and free church of the New Testament.

8. The increasing affluence of our society is making a deep impact upon us. Many of our members are becoming wealthy and we tend to become too individualistic with our financial resources. Money can represent power and this is a violation of brotherhood.

9. Concern was expressed by some about the way we tend to interpret the Bible. We want to find easy and quick answers that will keep us from becoming too deeply involved with the ills of the world and from following the hard way of discipleship to Jesus.

10. Some noted the growing institutionalism among us.

11. A lack of discipline in our churches was expressed as a matter of concern.

12. We lack clarity on the place of authority.

13. We need more freedom in verbalizing the gospel.

14. We need to give higher priority to preparation of persons for the ministry.

15. Someone hoped that we not allow ourselves to become legalistic again and therefore lose sight of the commandments of God in our efforts to preserve the traditional ways of expressing what we thought was faithfulness.

16. Concern was expressed that too much of our preaching seems to be negative and that there is not enough emphasis on that positive hope and confident assurance that is needed to build faith.

17. We are becoming rapidly acculturated and assimilated into our society.

18. We are not clear enough on our theology in some areas of church and life and ministry.

19. There is a shortage of competent leadership committed to faithfulness to Jesus Christ, to our understanding of salvation, discipleship, and mission.

20. We need to be more aggressive in our witness to the gospel. The most authentic evangelism will emerge out of our caring and loving relationships for each other and for persons in our communities.

21. We need a still greater openness to those who differ from us, and a better way of handling conflict among us. We need to speak

clearly on issues and be ready to accept conflict and tension as the norm for Christians who walk faithfully with Jesus in our world.

22. Word and deed need to be held together in proper tension, clearly and unashamedly.

23. We need to become more secure in our own faith in order that we may witness boldly and unashamedly.

The Mennonite Church has a unique role in today's world. Let us cease being apologetic and get on with the business entrusted to us by our Master — to be and to share the good news.

—From *De Mennist*
(February 1976).

Historians Make History: A Historical Committee Report, October 1976

CAROLYN L. CHARLES

Gathering at Germantown Mennonite Visitor Center, Philadelphia, Pa., the Historical Committee of the Mennonite Church convened for its annual meeting, Oct. 6-8, in conjunction with the General Conference Mennonite Church Heritage Committee meeting, the Germantown Corporation meeting, and the dedication of Germantown Mennonite Visitor Center.

The MC Historical Committee and the GC Heritage Committee agreed to sponsor a European Schleithem Seminar for May 16-31 next year. The experience is designed to include American, Canadian, and European leaders and decision-makers who will focus on current issues from historical perspectives, beginning with the Anabaptists' Schleithem Conference of 1527. The seminar will also be open to interested brothers and sisters who believe deeply in the Christian faith as interpreted within the Anabaptist-Mennonite tradition. TourMagination, of Scottsdale, Pa., will serve as travel coordinator for the group on a nonprofit basis.

T. Leonard Gross, executive secretary of the Historical Committee and archivist of the Mennonite Church, reported the growing need for additional space in light of large forthcoming shipments of Mennonite Board of Missions and Mennonite Broadcasts, Inc., materials.

A total of 255 research days was recorded from July 1, 1975 to June 30. At least 105 different researchers signed the register.

During the fiscal year mentioned above, 79 historical manuscript collections were accessioned into the archives, 36 Mennonite General Conference records, 7 sets of district conference materials, 13 collections related to congregations, 13 collections of Mennonite Publishing House materials, and other items related to miscellaneous Mennonite organizations, Mennonite - related groups, and inter-Mennonite institutions such as Mennonite Central Committee. Total accessions for the year numbered 154.

The Historical Committee again sponsored the John Horsch Mennonite History Essay Contest, which continues to be significant in stimulating the interest of many students in high schools, colleges, and graduate institutions across the church. *Mennonite Historical Bulletin*, the quarterly of the Historical Committee, includes subscribers in about 20 foreign countries and in over 30 states.

The committee took preliminary steps to clarify its role and relationship as a standing committee of the Mennonite Church. Paul N. Kraybill, executive secretary of the Mennonite Church General Board, who was also present for part of the meeting, invited broader participation by the Historical Committee in Coordinating Council meetings and in reporting to the Board.

Leonard Gross stressed the need for updating the archival peace materials and relating them to the Peace Collection of the Mennonite Church, housed at Goshen College. He also reported considerable interest in black, Hispanic, and native American Mennonite history, although no firm attempt has yet been made to write 20th-century Mennonite history to include these areas. The committee affirmed the efforts presently being made by various individuals to record and interpret the rich history of racial and cultural groups that have entered the Mennonite Church.

Appreciation was also expressed for the current *Builder* series on meetinghouse architecture, edited by Levi Miller. Jan Gleysteen reported that he is drafting a questionnaire to solicit information about church architecture from Mennonite, Mennonite Brethren, General Conference Mennonites, and overseas churches. Several years ago, he and Leonard Gross were commissioned to take over this project from Melvin Gingerich of developing a popular and practical history of Mennonite meetinghouses, past and present.

On Friday, Oct. 8, the Historical and Heritage committees met. The morning agenda, in addition to discussion of the 1977 Schleithem Seminar, included a Russian Mennonite seminar at Winnipeg, Man., in November 1977; preliminary planning for a museum and folk festival forum of Mennonite participants; planning for a conference to promote cooperation of Mennonite libraries and archives; and the question of updating the *Martyrs Mirror*, with contemporary accounts of those who died for their nonresistant faith.

The joint committees agreed to forward up to \$1,400 toward needed rewriting of the first draft of the Revolutionary War source book, a cooperative project of several Eastern Mennonite historical agencies. The volume has been proposed for inclusion in the Studies in Anabaptist and Mennonite History Series.

The afternoon session featured a tour of the Franconia area under the direction of I. Clarence Kulp, Jr., a local Church of the Brethren historian. The joint meeting concluded with an evening fellowship meal and discussion period.

The Mennonite Historical Committee's current budget is \$33,000.

The Hand-Buechlein of 1854

AMOS B. HOOVER

In the year 1854, one "M. L." published a book, the full title of which is: *Ein erbauliches unpartheyisches kleines Hand-Büchlein, Oder Heilsame Anweisungen zu einem Gottseligen Leben. Für alle gottsuchende Seelen, die ihn fürchten, wie sie ihre Gedanken, Worte und Werke führen sollen auf dieser Welt. Wie auch einige kurze und nützliche Trost- und Lehr-Sprüche Aus der heiligen Schrift, für Junge und Alte zur Aufmunterung und nützlich zu lesen.* . . . Lancaster, [Pennsylvania]: 1854.

This *Hand-Büchlein* is an important Amish publication, not recognized by most bibliographers. To my knowledge it was not reprinted during the nineteenth century (although there is apparently a private printing within recent times). The volume has eighty-three pages, measuring four by six inches.

The writer identifies himself as "M.L.," but from the personal copy of Jonathan B. Fischer (now in my possession), I have been able to show that the author was Michael

Lapp (1796-1855), an Old Order Amish deacon (see the 1972 Fisher family history, # 3624).

This copy has a hand inscription written by Lapp in 1854. It passed to his daughter, Maria Beiler, then to a granddaughter, Lea Beiler, and then to a great-grandson, Jonathan (Jone) Fischer.

The book is original in its character and format. The first twenty-two pages teach the art of having good thoughts, words and deeds, followed by a note: "Uebersehen, verbessert und vermehrt aus dem Lust-Gärtlein, von M.L."

Pages 24-74 include a collection of Scriptural quotations and interpretations, the ordering of which grants a beautiful and meaningful sequence, beginning with the note: "Einige schöne Sprüche aus der Psalmen, Sprüche, Tobias, Sirach, aus dem heiligen Evangelium und Aposteln und sonst . . ."

Pages 74-81 are extracts, mostly from hymns, also signed, "M.L."

Addendum. We recently found out that the *Hand-Büchlein*, reprinted ca. 1967 (the 1000 copies sold out), was again reprinted in 1973 (500 copies, of which some 200 remain) by John D. Schmucker, Sr., Route 3, Box 77, Medford, Wis. 54451. Schmucker, an Old Order Amish bishop, is still taking orders for this volume. Another Old Order Amish minister, Elam Stoltzfoos from Leola, Pennsylvania, relates that the *Hand-Büchlein* — used privately by the Amish — is still appreciated by the older Amish, but that it is "so sad that the younger people don't know anything about it," and that it should be reprinted.

With the present reprint, perhaps Stoltzfoos's wish will be fulfilled.

A 1708 Edition of the Ernsthafte Christenpflicht Discovered

Quite recently I was at the new Mennonite Museum, Souderton, Pennsylvania, and Mary Jane (Mrs. Hiram) Hershey was showing me some of the treasures there. She happened to mention that the Hersheys have a very old prayer book, brought from Europe. I became quite interested at once, and inquired whether it was the old *Ernsthafte Christenpflicht*. She called home, and a son soon brought it to me. Until recently, the oldest known edition had been 1739. Then Amos B. Hoover of Denver, Pennsylvania, reported that he had found

copies of 1730, 1727, and 1718. Brother Amos said that he and Joseph Beiler believed that there were still older editions. Well, Amos is right! The Hiram Hershey edition is 1708. . . . I saw it myself, and it is very clearly "1708." And so the historical secrets continue to be opened up. —J. C. Wenger.

Recent Publications

Zook, Lois Ann. *Who Begot Thee: Descendants of Jacob Brubaker of Snyder Co., Pennsylvania.* This is a 320 page paperbound book including a historical introduction on the Brubakers, pictures and family charts, and a 56 page index. It can be ordered from the author at 2176-H Lincoln Hwy. E., Lancaster, PA 17602. The cost is \$6.50 postpaid.

Schultz, Arnold C. *The Schultz Family, a History.* 1974. A typescript of 18 pages with family charts. Available from the author at 822 Washington, Oak Park, Ill. 60302. The history was written in commemoration of a reunion of the descendants of Mr. and Mrs. Peter Schultz at Dalmeny, Saskatchewan, Canada, August 10-12, 1974 and the centennial of the coming of Heinrich Schultz with the Mennonites in 1874.

Serving Our Faithful Christ: A Brief Biographical Sketch of Homer F. North and His Work as Pastor at North Main Street Mennonite Church, Nappanee, Indiana. 20 pp. Foreword by J. C. Wenger, written on 18 February 1976. This booklet is actually a brief autobiographical sketch by Homer F. North who interprets the era which he was both a part of, but which he also influenced. Something of the warm and kindly spirit of Homer North, the man, can also be felt in the unfolding of the text of this booklet. (Available from the author, 544 N. Main St., Nappanee, IN 46550).

Hooley, Bessie. *The Daniel Y. Hooley Family.* 50 pp. Order from the author at 58364 State Rd. 13, Middlebury, Indiana 46540.

Hooley, Bessie. *Descendants of the Daniel P. Miller Family.* 1963. 50 pp. Order from the author at 58364 State Road 13, Middlebury, Indiana 46540.

Redekop, David E. *Abram Johann Froese Family.* 1973. 99 pp. Order from the author at 966 Portage Avenue, Winnipeg, Manitoba R3G OR3.

Long, George Ernest, Jr. and Margaret W. Long. *John Long of Lancaster County, Pennsylvania and*

Some of His Descendants. New Orleans, Polyanthos, 1974. Available from the author at 29 Cromwell Parkway, Summit, N. J. 07901. \$16.00 postpaid.

Yoder, Thomas. *The Cullom Mennonite Church, Normal, Ill.* Illinois Mennonite Historical and Genealogical Society, 1975. 72 pp. Order from the author at 411 Normal Ave., Normal, Ill. 61761. \$3.00 plus \$.50 postage.

Genealogy of Isaak Schroeder, 1738-1973, compiled for Abram J. Braun by K. Peters, Winnipeg. 301 pp. Order from: Abe Braun, Box 818, Carmen, Manitoba. \$15.00.

A Bibliography of Mennonite Hymns and Songbooks 1742-1972, by Martin E. Ressler, published privately in 1973, is a 32-page, mimeographed book, available at \$1.00 a copy, postpaid, from the author (Route 2, Box 108, Quarryville, Pa. 17566).

A genealogy of the family of Cornelius P. Toews (1836-1908) published in 1973 is still available from C. L. Toews, Box 1123, Steinbach, Manitoba. The cost of this beautifully printed 85 page booklet is \$3.00 postpaid.

Eli H. Bowman, Route 2, Fredericksburg, OH 44627 has compiled a 36 page booklet entitled *Descendants of Hezekiah Bowman & Lydia Miller and Samuel Lehman & Anna Miller*. The booklet is available at the above address for \$1.75 postpaid.

An updated (1974) version of *Descendants of John Hunsecker 1810-1897 (Mennonite Bishop of Franklin County, Pa.)* first compiled in 1929 by the late Anna Hunsecker Cockley is available from Charles N. Hunsecker, 300 Roland Avenue, Chambersburg, Pa. 17201 for \$1.50.

The Family Record of Isaac J. Hershberger and Veronica I. Miller 1850-1974 is available from Amanda N. Hershberger, Route 2, Burton, OH 44021 in both cloth and paper-bound editions. The cost (postpaid) for the cloth is \$4.20, and for the paper \$2.70.

An impressive record of the family of Elder C. D. Harder (1866-1946), complete with photographs, *The Harder Heritage*, was published in 1974. This 164 page book (paperbound) is available from Jake Harder, 5208 114 St., Edmonton, Alberta. We do not have the cost information.

Willis E. Herr, 1419 Saltair Avenue #2, Los Angeles, CA 90025 has compiled a genealogy of the Peter Sprunger (born 1757) family. This 260 page book (paperbound) may be ordered from above address. The

cost (postpaid) is \$7.25 in the U.S. and \$7.50 for overseas (surface mail).

"A History of the Maple Grove Mennonite Church (Presented at the Centennial, September 29 - October 1, 1972)," written by Herbert E. Zook (R. # 3, Wild Cherry Road, New Castle, Pa., 16105), is one of a growing number of congregational histories being produced at this time. (14 pages.)

Good, Lewis Christian. *A Good Tree Grew in the Valley; The Family Record of Christian Good, 1842-1916.* Baltimore, Gateway Press, 1974.

Smucker, Silar J. and Esther V. *Jonathan P. Smucker Ancestors and Descendants; With Biographical Sketches of Christian (1), John (2), Christian (3), and Isaac (4).* \$9.50 postpaid from the author (1304 South 14th St., Goshen, IN 46526). This solidly written 358 page (8½ x 11 inch) volume is handsomely designed and printed; it served as the basic scholarly work for the nationwide Smucker reunion, held in the year 1976, and combines in a balanced manner the straight biographical (family-tree) material with a more interpretive approach.

Hernley, Elizabeth. *Shoemaker Family Directory.* 1974. 28 pp. Order from the author (Route 1, Box 256, Scottdale, Pa. 15683).

Book Reviews

The Hutterites. By Terrill R. Miller. Gladstone, Manitoba: Bethesda Service Committee. (P.O. Box 537), 1975. 20 pp. \$1.95.

Subtitled "A Story of Christian Loyalty," this is a paperbound pamphlet first published in 1970 and now in its fourth printing, having been revised by David Decker. It includes several illustrations, a map, and a table of South Dakota Hutterian Colonies.

The author writes from a sympathetic, even defensive, manner and is presently in the West Indies serving as a missionary with Sharon Schools and Childrens Homes. He lived among the Hutterites first as a student of their life and practices, but became a "seeker" and joined the novitiate of the Forest River Colony in 1965. He later became an elder of the Bethesda Colony, an independent Hutterian - Mennonite Colony at Gladstone, Manitoba.

The volume as written, edited, and published, leaves much to be desired. The brief historical sketch is careless in detail, stating that the leaders of the Anabaptist movement were followers of Luther rather

than Zwingli, and naming them as Grebel, Mantz, and Conrad. The descriptive statement concerning Jacob Hutter is unusual: "He cleaned the church of all weak believers and side-pullers and sobered the church in all its weakness." Both the spelling and punctuation are erratic. The Hutterites are described as "nomadic" yet the Hutterites have never been nomadic in their manner of life, though to be sure they frequently have had to migrate.

The author's statement that "the objection of their enemies was not one of opposition to communal living, but primarily of opposition to the Hutterians disbelief in infant baptism and their strong belief in nonresistance" is hardly borne out by Article XXXVIII of the Anglican Articles of Religion (1563) which is addressed specifically against Anabaptist communalism.

In every respect John A. Hostetler's booklet, *Hutterite Life* (Herald Press: Scottdale, Pa.), (40 pp., \$.75), is superior to this one.

—Gerald C. Studer

Benjamin Gerig and Lydia Schrock: Their Lives and Times. Roy E. Wenger. Published by author in 1976. 28 pp. Two dollars, postpaid, from author (421 Crain, Kent, OH 44240).

This well-written booklet (8½ x 11 inches), based upon part of the collection of Orrie Ben Gerig (d. 1976), is an interpretive account of the lives of two persons from the nineteenth and early twentieth centuries. It includes photographs, the family tree of Benjamin Gerig, and other illustrative documents and charts, and even a bibliography. But the author, Roy E. Wenger, is aware of the larger implications of family history, and shows this in his account when he notes the interrelatedness between the lives and times of individuals, and that of—in this case—the Oak Grove (Wayne County, Ohio) Congregation. An incisive paragraph lifted from page one reads: "... During this entire period [1860-1913] the Oak Grove group was slowly making the transition from Amish to Amish Mennonite to Mennonite.

"Not only was that transition made, in the main, with democratic congregational consensus, but with an increasing acceptance of participation in secondary and higher education, in mission work and in the building of organizations for worldwide relief and rehabilitation activities. In fact, some of these inventions grew out of suggestions by Oak Grove people." —L.G.

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The Schleithem Confession: Its Background, and an Interpretation of its Significance

PHILIP BENDER

I

On St. Matthew's Day, February 24, 1527, an unorganized and perhaps dispirited group of Anabaptist leaders met at Schleithem in the Swiss canton of Schaffhausen to deliberate on how to prevent their young movement from disintegrating under the twin threats of mounting persecution from without and dissension from within. The conference, the first synod of the Reformation to be held without the participation of the State, drew up the "Brotherly Union of a Number of Children of God Concerning Seven Articles" ("Brüderlich Vereinigung etzlicher Kinder Gottes sieben Artikel betreffend") — the first formal confession of faith of the movement.¹ The statement reaffirmed the unique character of Anabaptism against both its detractors in church and state and the compromisers among its own number. Its significance thus is twofold: as a statement of faith, the Confession reaffirmed the Anabaptist position on the points at which the movement was engaged in controversy and it reveals the unique aspects of Anabaptist theology during the earliest years; and as a polemical tract, it countered threats within the movement itself by brethren who deviated from the original genius of the Zurich brethren. The Confession provides a key to an understanding of the theological orientation of the earliest Anabaptists, as well as suggesting points of strong inner tension.

Formal theologizing has never been a dominant Anabaptist characteristic, and by not producing a major systematic exposition of their faith the early Anabaptists differed from such notable reformers as Luther, Zwingli and Calvin, for whom systematic precision and clarity of theological doctrine was essential. The reason was not the lack of able minds, as Conrad Grebel, Balthasar Hubmaier and Michael Sattler all

possessed impressive intellectual credentials. One possible reason for this absence of a formal theology is that many of the early leaders died very young — by 1527 both Grebel and Mantz were dead. A more plausible explanation is the uprootedness of the movement caused by the severe persecution which did its best to prevent publication of Anabaptist writings. But the essential reason which precluded the growth of and adherence to a formal systematic theology is to be found in the Anabaptist interpretation of the nature of Christianity. For them the

Christian faith was most profoundly "existential,"² concerned more with the life of the believer than with the state of his soul. To have faith meant living the faith, and thus practical Christianity, rather than its formulation in a creed or system, became the dominant motif. Any consideration of the Schleithem Confession must therefore include the idea that its theology was forged in the experiences of the Anabaptists as they lived, suffered and died in their effort to be faithful disciples of Jesus, and was by no means intended to be a rational systematization of theological truths.³

² Robert Friedmann has characterized Anabaptism as "existential Christianity" in *The Theology of Anabaptism* (Scottsdale, 1973), 29.

³ *Ibid.*, 21-25.



Title page of the oldest existing copy of the Schleithem Confession in the Mennonite Historical Library, Goshen, Indiana. (Photo by Jan Gleysteen.)

¹ Myron Augsburger, *Michael Sattler: Theologian of the Swiss Brethren Movement*, (PhD diss., 1964), 43.

To say this, however, is not to disclaim the Anabaptists' consciousness of such theological realities as grace, sin and salvation. On the major theological doctrines of God and Christ, the Anabaptists accepted the theology of Zwingli. The idea of the new birth, for example, was as crucial for them as for any of the Reformers, for from it they derived the strength to follow Jesus. An "implied theology" underlay the beginnings of Anabaptism and can be discerned in the unarticulated assumptions of the Confession. But it was not drawn up in a theological vacuum, for several—rather fragmentary— theological expositions had preceded Schleithem, mostly by Grebel and Felix Mantz. Many of the main themes had been elucidated by Grebel in his letter to Thomas Müntzer, and, assuming that Grebel's ideas were known by the framers of the Confession, provided precedents for the more formalized expression in the Schleithem statement. On the larger doctrinal questions the Anabaptist position could be assumed without restatement by the church leaders at Schleithem. On the application of those principles to the life of the believer and his relationship with other believers, however, they went far enough beyond the other Reformers to be countered with persecution and death. The significance of the Confession as a theological statement, therefore, lies in its expression of the distinctive Anabaptist themes which gave the movement its identity. The statement thus becomes a key to the theological awareness of the movement two years into its life, and to the concrete forms which discipleship had to take in that historical context. Hence, to explain the theology of the Confession, the historical circumstances which called it forth will now be recounted.

In two brief years the movement inaugurated by Grebel's baptism of George Blaurock on the night of January 21, 1525, was in disarray. Most of the early leaders were either dead or scattered, Felix Mantz having become the first Anabaptist to die at Protestant hands only a few weeks before the Schleithem Meeting. Imprisonment

and persecution now countered the initial successes of Anabaptism in St. Gall and Appenzell, where the clear and enthusiastic scriptural messages of Anabaptist preachers had evoked a wide response. Even in Strasbourg, where Michael Sattler had carried the new teaching, the early toleration of the city's Reformers, Martin Bucer and Wolfgang Capito, ended; Sattler was expelled. By February 1527, therefore, the nascent movement was threatened with disintegration.

It was largely Sattler who forestalled this fate. He had previously been a Benedictine prior who had joined Grebel's movement in 1525. He had then engaged in promising dialogue with Bucer and Capito, the most tolerant of the mainstream Reformers— perhaps in the hope of converting them to Anabaptist teachings, at least in the desire to secure an understanding which would permit the movement to survive. But near the end of 1526 irreconcilable differences arose over five crucial issues of Christian life and practice and Sattler was compelled to leave Strasbourg. But these five issues— baptism, the Lord's Supper, the sword, the oath and the ban— which can also be assumed to have been the major points of contention with the other Reformers,⁴ were to become the skeleton of the Schleithem statement of Anabaptist distinctives. It was Sattler who took the initiative to reunite the scattered brethren at Schleithem, composing with and for them a credo⁵ which succinctly illuminated the way of discipleship to Christ in the gloom of the moment.

It can be surmised that Schleithem was selected for the meeting spot of the convocation for several reasons: it offered relative shelter; Sattler's congregation at Horb was

near by; and it was accessible to the scattered Anabaptists in northern Switzerland and southern Germany. Moreover, it seems likely that Sattler, because of his scholarship and leadership served as leader of the meeting, and drew up this document which was to become a source of unity and identity.⁶

The fire of historical circumstance, therefore, galvanized into a compact and straightforward statement the Anabaptists' deviations from the norms of Protestantism, and gathered up several theological motifs which had characterized the movement even before the formal breach with Zwingli. In order to understand these unique theological emphases and their underlying assumptions which departed so much from what on the surface seemed to be an otherwise Protestant orthodoxy, and to trace their precedents in the earliest moments of the movement, we shall now turn to a formal consideration of the content of the Confession.

II

1) The first article sets forth the Anabaptist teaching on baptism. It insists that the rite be administered only to those who have received teachings on repentance and have acknowledged the need for a change of life, and that it be given only to those believing in the removal of sins through Christ and demonstrating a sincere willingness to follow Jesus. This, of course, was an open criticism of infant baptism, "the greatest and first abomination of the Pope,"⁷ and summed up a theme which had characterized Anabaptism from its inception. On numerous occasions Grebel had made clear his conviction that baptism was a sign showing that "through faith and the blood of Christ our sins are washed away: to the one baptized that his inner self has been changed, and that he believes, both before and afterward." Therefore the baptism of infants is categorically ruled out: "But the

4. That these issues were at the root of his contention with the Strasbourg Reformers is indicated by Sattler in his letter to them at his departure from the city prior to the Schleithem Meeting. See the text of his letter in John H. Yoder, (ed.), *The Legacy of Michael Sattler* (Scottsdale, 1973), 21-24.

5. Sattler's authorship is presumed on the basis of tradition, not documentation, as no evidence has been recovered which indicates precisely the organizer of the conference, its participants, or the immediate crisis to which it responded.

6. H. W. Meihuizen, "Who Were the 'False Brethren' Mentioned in the Schleithem Articles?", *Mennonite Quarterly Review* (July 1967), 202; Augsburg, 43, 49.

7. All direct quotations from the Confession are taken from John H. Yoder's translation, found in Yoder, 34-42.

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Articles appearing in this journal are abstracted and indexed in *Historical Abstracts*. Microfilms of Volumes I-XXXIV of the *Mennonite Historical Bulletin* are available from: University Microfilms, Inc., 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

water does not strengthen nor increase faith; . . . it does not save; . . . infant baptism is a senseless, blasphemous abomination, contrary to all Scripture."⁸

In this first article alone three broad aspects of the Anabaptists' "implied theology" can be discerned: biblicism, the concept of the church, and the centrality of discipleship; and a closer examination of its assumptions provides a key to much of the movement's more general theological outlook. First, the Anabaptists were rigorous biblicists, both in their knowledge of its content and in their consistency in the application of the Scriptures to life. A literal following of New Testament commands and an unwillingness to permit church practices not explicitly sanctioned by Scripture became a fundamental basis for their theology. In the affirmation of *sola scriptura* they were not alone among Reformers; but they went further than the others in making biblical teachings the guide for the Christian's life in the world. Therefore, since the Anabaptists could find no clear New Testament precedent for infant baptism, their basic theological hermeneutics disallowed it. Even more, the New Testament always associated faith and repentance with baptism, and these criteria an infant could not meet.

Secondly, the teaching in the Confession on baptism assumes that the true church is a voluntary association of believers, comprised of persons who have experienced repentance and conversion. This assumption formed the heart of the Anabaptists' historic dissent, for they adamantly rejected the all-embracing state church of Catholicism and even of other Reformers as being clearly foreign to the biblical idea of a called-out and committed people. Baptism, therefore, became the outward sign that such an inward change and commitment had taken place.

Thirdly, it is predicated on the belief that the life of a Christian is not one of passive membership in an institution but is one of actively following after Christ. The Christian at the moment of his baptism commits himself to a life of discipleship, one which demands a conscious choice of patterning one's life on the example of Jesus and the New Testament, and acknowledging the probability of a resultant conflict with the world. Thus, baptism is reserved only for those

"who desire to walk in the resurrection of Jesus Christ and be buried with Him in death . . .," for such a life an infant cannot choose.⁹

Its inclusion in the first article of the Confession reveals how central baptism had become to the identity of the Anabaptist movement and illuminates some of the unarticulated theological assumptions which enabled many Anabaptists to die in upholding it.

2) The second article of the Confession concerns the ban. The fact that Sattler does not define it, but merely states how it should be used, presumes its understanding by the brethren. It is to be applied to all baptized and committed brethren who "still somehow slip and fall into error and sin . . .," being employed only after two private and one public warning, as specified in Matthew 18. Yet the Confession emphasizes that the ban must not be used out of vindictiveness, rather, only "according to the ordering of the Spirit of God . . ."

Instruction concerning the ban had already been a part of the teaching of the Anabaptist leaders. Grebel had exhorted Müntzer: "Whoever will not repent and believe, but resists the Word and the moving of God, and so persists [in sin] after Christ and His Word and Rule have been preached to him, and he has been admonished in the company of the three witnesses and the congregation, such a man, we declare, on the basis of God's Word, shall not be killed, but regarded as a heathen and publican, and let alone."¹⁰

9 J. C. Wenger, "The Biblicism of the Anabaptists," in Guy F. Hershberger, (ed.), *The Recovery of the Anabaptist Vision* (Scottsdale, 1957) 167-79; H. S. Bender, "Baptism," *Mennonite Encyclopedia*, I (Scottsdale, 1955), 225.

10 Wenger, *Programmatic Letters*, 29.

Balthasar Hubmaier, who had carried the teaching to Waldshut in South Germany, also had written on the ban in 1526, believing such discipline essential to the existence of the true church: "Where there is no brotherly admonition, no church is to be found."¹¹ As with baptism, the ban's justification for the Anabaptists sprang from their underlying view of the church as a pure and committed body, seriously adhering to the rule of Christ.

3) Article Three deals with the communion service, and by being placed subsequent to the article on the ban, shows even more clearly the purified and separate nature of that body which alone can claim the privilege of celebrating the "remembrance of the broken body [and] shed blood of Christ." Rejecting sacramentalism, the article conceives of the ceremony as a sign of a fully unified brotherhood, since those desiring to participate "must beforehand be united in the one body of Christ, that is the congregation of God" This had been expressed perhaps more clearly by Grebel to Müntzer: "One must eat and drink in the Spirit and in love, Although it is simply bread, where faith and brotherly love prevail it shall be partaken of with joy. When observed in that way in the congregation it shall signify to us that we are truly one loaf and one body, and that we are and intend to be brothers with one another."¹²

The article also envisions that only a brotherhood clearly separated from the world shall participate: "We cannot be partakers at the same time of the table of the Lord and the table of devils. Nor can we at the same time partake and drink of the

11 Friedmann, 145.

12 Wenger, *Programmatic Letters*, 21.

In This Issue

In this issue we continue with the theme of "Schleitheim." The work of Philip Bender, presently teaching at Elim Bible Institute (Altona, Manitoba), is an unusually incisive interpretation of the Schleitheim Confession of 1527, the first Anabaptist confession of faith. Bender's essay is extensive, longer than many articles published in the MHB; we hope the reader will see the significance of this aspect of Anabaptist-Mennonite history and give the essay due consideration.

Essential to the Schleitheim Confession is its foundation of peace and love, upon which each of the seven articles rests. Hubert Schwartzen-truber articulates this peace perspective and appropriates the form and substance of the 1527 document for the present Mennonite scene, four-hundred-and-fifty years later.

Another important Mennonite confession for North American groups is the 1632 Dordrecht Confession of Faith. The Amish refer to this confession in an article written during the Civil War era, to document their own heritage of peace. David Luthy, an editor at Pathway Publishers, Aylmer, Ontario, sets the text within its historical perspective.

8 J. C. Wenger (trans.), *Conrad Grebel's Programmatic Letters of 1524* (Scottsdale, 1970), 29-31.

cup of the Lord and the cup of devils . . . all those who have fellowship with the dead works of darkness have no part in the light. Thus all who follow the devil and the world have no part with those who have been called out of the world unto God."

This theme had likewise been anticipated in the writings of Grebel: "But if one should be found who is not minded to live the brotherly life, he eats to his condemnation, for he does not discern the difference from another meal. He brings shame on the inward bond, which is love, and on the bread, which is the outward bond."¹³

4) This emphasis on the separate community leads into the substance of the fourth article, the need for the Christian disciple to separate himself "from the evil and the wickedness which the devil has planted in the world . . ." Because of their obedience to Jesus, the Confession asserts, Christians must avoid fellowship with evildoers because they are "a great abomination before God; therefore nothing else can or really will grow or spring forth from them than abominable things." Practically, this meant, for the Anabaptists, avoidance of certain ways of living which were perceived to be aberrations from the kingdom life, and the Confession spells them out: "popish and repopish works and idolatry," referring to practices not only of Catholicism but also of "reformed" churches whose manners were reincarnations of Catholicism—"winehouses, guarantees and commitments of unbelief," perhaps a reference to legal and financial arrangements entered into with insincerity or with unbelievers; "gatherings [and] church attendance," reproaching those who continued affiliations with state churches; "and other things of the kind, which the world regards highly, and yet which are carnal or flatly counter to the command of God, after the pattern of all the iniquity which is in the world."¹⁴ This article also forbids the use of "diabolical weapons of violence—such as sword, armor, and the like," because of the command of Christ, you shall not resist evil.

Such an intense admonition to holy and righteous living and strict avoidance of all which impede it springs from another implicit theological assumption: that the Christian lives in tension between two opposing domains—the kingdom of God and the kingdom of the world. The Anabaptists were dualistic in their world view, seeing the present

world as the domain of Satan, and the kingdom of God as a concurrent realm realized now only in part but certain of ultimate triumph. Because the forces of evil are great, the Anabaptists believed, those who avoid their snare will be few. Therefore, those who choose Christ—whose kingdom now is locked in combat with that of Satan—must withdraw as much as possible from the evil world, and establish their own sphere in which the values and way of life of Christ's kingdom can prevail. The central characteristics of this withdrawn community are love and brotherhood among its members, and an unremitting refusal to participate in those aspects of the world's life which defy the way of Christ.

Moreover, the possibility of living by values not of Satan's world implied yet another theological premise: the importance of regeneration, which alone can enable such a style of living. It is through regeneration, the Anabaptists believed, that one can find the strength and endurance necessary to follow Christ and to join with other believers into a "gathered" community which will embody the kingdom of God in the midst of the world. Such a community will adhere to certain visible forms—baptism, communion, and the ban—signifying its unique and purified nature.¹⁵ Thus the Schleithem Confession, in exhorting the brethren to withdraw from worldly things, is rooted in a basic dualistic understanding of the universe: "Now there is nothing else in the world and all creation than good or evil, believing and unbelieving, darkness and light, the world and those who are come out of the world, God's temple and idols, Christ and Belial, and none will have part with the other."

5) The fifth and least contentious article of the Confession, dealing with the role and replacement of the pastor, is perhaps the most unique contribution of Sattler and reflects the progressive development of the institutional organization of the Anabaptist community. A pastor's qualifications must be worthy, bearing "a good report of those who are outside the faith." Specific functions are noted: "Read and exhort and teach, warn, admonish, or ban in the congregation, and properly to preside among the sisters and brothers in prayer, and in the breaking of bread . . ." The congregation will provide his support, and all reprimands by the congregation

must be given according to the formula of Matthew 18, in the presence of two or three witnesses. The article also calls for the immediate reappointment of a new pastor in case of death, "at the same hour . . . so that the . . . little flock of God may not be destroyed . . ." Such a provision was necessary because of persecution and reflects the uncertainty which the Anabaptist leaders faced.

6) Article Six is a strong stricture against the use of the sword, and is grounded in one of the clearest forms of discipleship for the Anabaptists, namely, nonresistance. Teaching against the use of arms had already found a strong precedent in Grebel: "One should also not protect the gospel and its adherents with the sword, nor themselves . . . True believing Christians are sheep among wolves, sheep for the slaughter. They must be baptized in anxiety, distress, affliction, persecution, suffering, and death. They must pass through the probation of fire, and reach the Fatherland of eternal rest, not by slaying their bodily [enemies] but by mortifying their spiritual enemies. They employ neither worldly sword nor war, since with them killing is absolutely renounced. Indeed they do not defend themselves after the manner of the old law . . ."¹⁶

Interestingly, the Confession does not categorically outlaw the use of the sword, which exists as "an ordering of God belonging outside the perfection of Christ." But though the state could possess a policing sword, the Christian could not participate in its use because of his dwelling "within the perfection of Christ."

The article goes on to delineate other aspects of the Christian's relationship to the state. The Christian is not to be in a position to pass sentence in disputes and strife about worldly matters, because of the refusal of Christ to pass judgment. He cannot be a magistrate, because of the example of Christ, who fled when the crowd attempted to make him king. A Christian cannot participate in such governmental functions because his citizenship is in heaven, being armed not with the physical weapons of the state, but with the "armor of God, with truth, righteousness, peace, faith, salvation, and with the Word of God."

Thus the article sets forth in a basic way the clash of the two kingdoms for the Anabaptists: for them, the claims of God always took priority over the civil claims of man,

¹³ *Ibid.*

¹⁴ Yoder, 37-38.

¹⁵ Friedmann, 38-42.

¹⁶ Wenger, *Programmatic Letters*, 29.

and for the group assembled at Schleithem the employ of violence and participation in the structures maintained by violence could not be reconciled with the nonresistant Christ.

7) The seventh and final article of the Confession forbids the swearing of the oath by Christians, and the length and detail devoted to it suggests that the issue was sensitive and serious for the Anabaptists. The article refutes a prevailing justification of the oath: that God swore an oath to Abraham, as is recorded in Hebrews; that the Old Testament permitted oaths; and that the apostles swore them. But the ultimate authority in all such issues, repeated the Anabaptists, is the example of Christ, whose simple teaching commanded: "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil." (Mt. 5:37).

III

One can conclude, therefore, that the articles of the Confession were forged in controversy with opponents, yet were deeply rooted in more implicit theological assumptions which had found previous expression in the writings of Grebel and Mantz. Yet there is another perspective from which the Confession must be viewed, one which gives it a new dimension of significance. The indications are many that internal dissension within the Anabaptist movement itself influenced its formulation and that the articles served to counter not only a religious and secular opposition but certain heretical tendencies among the brethren which threatened the movement's identity from the inside.

The evidence that the Confession could have served equally as a rebuke to other Anabaptists failing to adhere to basic principles is to be

found mainly in the accompanying Cover Letter. Internal difficulties are suggested by the writer's expression of concern "for your consolation and the assurance of your conscience (which was sometime confused)"; by his assertion that "we have been united . . ."; by his assurances that "everything which you have done unknowingly and now confess to have done wrongly, is forgiven you . . ."; and by the acknowledgment of "weak consciences [which] were confused, whereby the name of God has been grossly slandered . . ." These offenses are pointedly attributed to "some false brothers among us, whereby several have turned away from the faith . . ."

The false teachers apparently were well-known: "You understand me well, and [know] the brothers whom we mean." The command to the churches is clear and direct: "Separate yourselves from them, for they are perverted. Pray the Lord that they may have knowledge unto repentance . . ." The precise offenses of these false teachers seem to have been two: immorality, and a libertine interpretation of the Scriptures and of Christian freedom, which had resulted in "lasciviousness and license of the flesh. They have esteemed that faith and love may do and permit everything and that nothing can harm nor condemn them, since they are 'believers.'" Some prominent figure among the brethren, therefore, had evidently minimized a moral offense by appealing to his more-important-believer status. The articles, therefore, seem to be also directed against these teachers and their abuses of the essentials of the Anabaptist understandings, and the Cover Letter again says as much: "These are the articles which some brothers previously had understood wrongly and in a way not conformed to the true meaning."

Since these "false brethren" are not named specifically, their identity can be established only by conjecture. Yet a survey of some of the dissident tendencies within the Anabaptist mainstream reveals some figures against whom the Confession could possibly have been circulated. One of the most probable of these "false brethren" would have been Hans Denck, an itinerant German preacher more disposed to a mystical type of devotion, and less, to the strong Swiss emphasis on New Testament prescriptions. Denck's own personal spiritual development had been strongly influenced by medieval mysticism, and as a teacher at

The Annual

John Horsch Mennonite History Essay Contest Report: 1975 - 1976

In Class I, twelve papers were submitted; in Class II, thirteen; in Class III, four; and in Class IV, six. The results of the judging are as follows:

CLASS I — GRADUATE AND SEMINARY STUDENTS

- First: "The Problem of 'English Anabaptism,'" by David A. Haury (Harvard University).
 Second: "The History of the Devotional Covering and Reflections on Its Symbolic Meaning and Function Within the Mennonite Church," by Shirley B. Souder (Associated Mennonite Biblical Seminaries).
 Third: "The House Fellowship Movement at Belmont Mennonite Church: A Case Study," by Dorothy Jean Weaver (Associated Mennonite Biblical Seminaries).

CLASS II — COLLEGE JUNIORS AND SENIORS

- First: "The 'Concern' Group: An Attempt at Anabaptist Renewal," by Ronald S. Kraybill (Goshen College).
 Second: "Mennonite Farming on the Kansas Agricultural Frontier," by Myron P. Voth (Bethel College).
 Third: "Concern: A Corporate Personality," by Kenneth M. Handrich (Eastern Mennonite College).

CLASS III — COLLEGE FRESHMEN AND SOPHOMORES

- First: "An Overview of Current Selective Service Registration with a Civil Disobedient Bias," by Bernie Hershberger (Goshen College).
 Second: "The Views of Some Mennonites on Abortion," by Dennis L. Nice (Goshen College).
 Third: "Who Am I," by Ruth Mellinger (Goshen College).

CLASS IV — HIGH SCHOOL STUDENTS

- First: "A History of the Devotional Covering for Women," by Becky Martin (Bethany Christian High School).
 Second: "Haven Conservative Mennonite Church," by Julee Kauffman (Iowa Mennonite High School).
 Third: "Mennonite Involvement in the American Political System," by John Roth (Central Christian High School).

Nuremberg from 1523 to 1525 he encountered difficulties with the Lutherans because of these tendencies. These difficulties became so great that he was banished from the city on the very day on which the Zurich baptisms took place—January 21, 1525—and drifted to St. Gall, where he experienced the nascent movement at first hand. Though not yet converted to Anabaptism, Denck reportedly incited a controversy among the St. Gall brethren in his preaching on a universalistic doctrine of salvation. In November Denck arrived in Strasbourg, concurrently with the stay of Michael Sattler with whom he no doubt communicated. During this encounter Sattler could have learned of Denck's ideas, especially since serious differences with Bucer arose, which led in December 1526 to Denck's expulsion from the city.

Substantial differences existed between Denck and Sattler, and he could have been one of the "several [who] have turned away from the faith, thinking to practice and observe the freedom of the Spirit and of Christ." On the interpretation of Scriptures, for example, Sattler required a literal obedience, while for Denck the Scriptures only elucidated an inner encounter between the Word of God and man, which is not foremostly dependent upon Scripture. Nor did Denck believe in the depravity of man—a cardinal tenet of Sattler—which denied man the power to apprehend the Word of God apart from divine grace. For Denck the Word constantly meets man, only man will not listen.

The concern for the church as a visible community, withdrawn from the world and living in the kingdom of God, was central for Sattler, as seen in the Confession, but for Denck this motif was subordinate to man's personal encounter with the Word. To the sacraments of baptism and communion, important for Sattler as a sign of the faithful believer and church, Denck gave little emphasis. Denck also upheld a more universalistic emphasis on salvation, which contrasted with Sattler's insistence on salvation for only those who believe in Christ.¹⁷ Thus this emphasis toward a spiritualizing of the faith, away from the concrete centrality of Scripture, church and discipline, could have injected into the movement new themes as it spread into South Germany, which were not shared by the

Zurich brethren and which Sattler believed to be foreign to the movement's spirit. Seen in this light, therefore, the provisions in the Confession for baptism, communion, and the ban take on new importance, because they were being undermined within the ranks of the Anabaptists themselves.

A second figure more on the fringe of the Anabaptist movement against whom the Confession might have been directed was Ludwig Haetzer. A former priest schooled in Humanism, Haetzer was attracted to the reforms of Zwingli, and in 1523 launched severe attacks against the images and mass in Zurich. In 1524 Haetzer echoed Grebel and Mantz in their criticism of Zwingli's failure to yield to scriptural authority alone for the implementation of his reforms, and seems to have been present at the disputation on baptism, on January 17, 1525. From there he drifted to Constance and Augsburg, where he reportedly participated in religious meetings of trade-guild members, which often degenerated into drinking parties. Toward the end of 1525, Haetzer shifted away from Anabaptism, reconciling himself with Zwingli and speaking out against the Swiss Brethren. He began to demonstrate a spiritualistic tendency in early 1526, and in the summer was forced to leave Basel because of an alleged moral offense with a maid. He was in Strasbourg near the end of 1526, met Denck, and engaged in a discussion with Sattler which reportedly ended in disagreement. In January 1527, a month before the Schleithem Conference, he left Strasbourg and became a follower of Denck. Thus it no doubt was during this meeting in Strasbourg that Sattler became fully acquainted with the mind and actions of Haetzer, who, incidentally, never was rebaptized. Haetzer is reported to have called Sattler "an evil, carnal deceiver of whom we hoped better."¹⁸ Perhaps the warning against the abuse of Christian freedom was directed against Haetzer also, as being the perpetrator of "lasciviousness and license of the flesh."¹⁹

A third Anabaptist against whom the Confession could have been directed was Balthasar Hubmaier, a priest who drifted toward Zwingli in 1523 but broke with him over infant baptism. From the beginning Hubmaier differed philosophically

with the Swiss Anabaptists. His concern over baptism sprang more from a theological problem to be solved than from what it symbolized for the Christian's life and faith, and he never upheld the Zurich brethren on such related issues as bearing arms and the relationship to the state. He was baptized by Wilhelm Reublin of the Zurich brethren at his church in Waldshut at Easter, 1525, and the following year moved to Nikolsburg which, thanks to greater toleration on the part of the political leaders, appeared as a haven in the midst of persecution. There the preaching of Hubmaier attracted thousands of Anabaptists from South and Central Germany. Near the end of 1526 Hubmaier baptized Prince Leonhard of Liechtenstein, revealing Hubmaier's desire to convert political leaders. He also permitted the sword to be used to protect Anabaptists, and taught that a Christian could participate in the government. If one can assume that news of Hubmaier's activities had reached Sattler and the other leaders at Schleithem, it is possible to understand the great length of articles six and seven, which concern the Christian's relationship to the state, and to see them as a rejoinder to Hubmaier as another of the "false brethren" whose actions jeopardized the original Anabaptist commitment to a kingdom separated from this world.²⁰

IV

Whether theology or the combating of heresy is seen as its primary focus, the first formal Anabaptist enunciation of distinctive doctrines at Schleithem in February 1527 was born in the heat of controversy. Persecution had come from political authorities and other Reformers because of the Anabaptists' adherence to practices which threatened the cohesion of the civil-religious order, and, by the time of the confused and disheartening months of early 1527, a clear and bold guide to the movement's teaching was needed, around which the scattered brethren could unite.

The Schleithem Confession, therefore, was a response to this necessity, setting forth the Anabaptist position on those issues which the brethren had hotly contested. Within the movement itself controversy had arisen, focusing upon views held by Anabaptist leaders or marginal

¹⁷ Augsburg, 160-70; Jan J. Kiwiet, "The Theology of Hans Denck," *MQR* (January 1958), 3-11; Meihuizen, 209; George H. Williams, *The Radical Reformation* (Philadelphia, 1962), 149-59.

¹⁸ Quotation from Johann Adam, *Evangelische Kirchengeschichte der Stadt Strassburg* (Strassburg, 1922), 115, quoted in Augsburg, 173.

¹⁹ Gerhard Goeters, "Ludwig Haetzer, a Marginal Anabaptist," *MQR* (October 1955), 251-57.

²⁰ Meihuizen, 216-18; P. Dedic, "Nikolsburg," *ME*, II, 883; John H. Yoder, "Balthasar Hubmaier and the Beginnings of Swiss Anabaptism," *MQR* (January 1959), 7.

personalities who seemed to be compromising the fundamental principles, essential tenets of faith which had inspired the Swiss brethren to pursue a unique vision of New Testament Christianity, and which had motivated their breach with Zwingli. A corrective statement to the congregations influenced by these figures, consequently, was vitally important to forestall a further drift from the teachings which had given the movement its identity.

Through the leadership of Michael Sattler the statement came into being: a Confession which, in seven articles, reaffirmed the distinctive character of Anabaptism in the face of persecutors from without, and compromisers from within. The Schleithem Confession, therefore, exists as a landmark in the history of Anabaptism, drawing together a movement on the verge of disintegration and directing it forward with a vigorous restatement of its identity.

"Schleithem,"

a Peace Document

On January 21, 1977, Hubert Schwartzentruber, Secretary of Peace and Social Concerns for the Mennonite Board of Congregational Ministries, wrote the following letter to Leonard Gross.

He sees the Schleithem Confession of 1527 as a peace document with serious implications for our brotherhood-church today. This view captures very clearly the interrelatedness of heritage and peace for those who stand in the Anabaptist tradition.

I am sorry that I will not be accompanying you on the Schleithem Peace Study tour. I want to affirm the agenda planned for that event. It would have had direct relationship to my peace portfolio for the Mennonite Church. Schleithem certainly was a peace document.

Let me capture in a few paragraphs why I think this is currently an important peace issue. I will also eagerly be watching for reports and hope that we can be helpful in promoting the concerns that have been raised there.

I assume the acculturation process in the Mennonite Church is almost completed. We do have a rich history of resistance to conforming to the powers for the sake of obedience to Jesus as Lord. Somehow, from my point of view, the vision of obedience to Jesus as Lord is eroding rapidly. I am sure there must

be many reasons for that. Or perhaps my judgment is not accurate. Perhaps we told our story in ways that failed to capture the imagination of a younger generation. Perhaps they sense too many inconsistencies in our practice and words. Perhaps we tasted the wine of the world and liked it and got drunk with the world. Legalism may have run us spiritually dry. Perhaps in an honest search for spiritual growth, we did not have leadership which could help us so we borrowed from our Protestant neighbors. In any case, we have a growing number of churches with steeples which somehow symbolizes our move towards a borrowed theology. I hope we can find a way to call the church back to repentance.

To cry the blues that we are not today where we were yesterday, is not the question at all. Even if we could relive the past, that is no guarantee that we would take lordship more seriously than we do now. Our history would reveal many times accounts of how we did not take lordship seriously.

We cannot move forward until we know from where we started. Any goals that we set for ourselves today must be set taking into account our past history and how that has shaped our theology with our present day stance. We must learn from our mistakes and failures as well as our victories and success. Not to examine carefully our pilgrimage as a people makes us even more gullible to buying into a foreign theology. Rooted deeply in our theology is an understanding of the New Testament teaching of peace and non-violence. That needs to be coupled with stories of those who lived and died for the privilege of believing and practicing a theology of peace. While the political, social and religious climate today is certainly different from the sixteenth century, the nature of the principalities and powers has not changed. A people who seek out again what the lordship of Jesus means must search their history both for the meaning of lordship and for the reassurance for strength to live that life in the threat of death. That threat may well be very real much sooner than we think. This time the issue will not be the issue of baptism, but the issue will have to do with justice in society. That may have already been the underlying issue in the sixteenth century. The power of the state was threatened through the movement, and baptism symbolized that movement. Whenever the policies and motivations of the powers have evil intent, they

must strike out against the movement which challenges it.

To be a faithful people today is to become again a movement for justice and righteousness in the world. The powers are not necessarily the elected government officials but those who control the economic interests of our society. The Mennonite Church has slipped into the belly of that big whale. If we make any motion to upset the digestive system inside that whale, we are headed again for trouble. Obedience to Jesus has a great deal to do with economics and personal property. We need to know how our ancestors dealt with that question.

I understand the purpose of "Schleithem II" is to recapture some of that sixteenth-century ferment and bring it into latter twentieth-century focus. I don't think that there is much question but what we will need yet in the twentieth century to make basic and revolutionary mid-course corrections in order to make human survival possible. The Mennonite Church could fill a unique role in helping to shape that new direction. Unless someone with a peace position makes their influence felt in the next few years, we will be headed towards certain catastrophe. I think there is still a little tingle of hope that the Mennonite Church could have a small part in helping to avoid the collision we are about to experience. I would see a "Schleithem II" document begin to make that call to repentance. It needs to appeal not only to the sixteenth century, but to the first century as well. It does not necessarily need to be labeled Anabaptist. It needs to bear a quality of spirit seeking for justice which was part of the Anabaptist movement. Let the enemy give it the label. The movement that I hope and pray for would no doubt call for faithfulness unto death. The words of Paul revered by many early Anabaptists, "no other foundation can any man lay than that which is laid," is still an appropriate one for us. God continues to build on that foundation. As we build on that foundation we must also know how those who built before us sought to be faithful in their building.

Recent Publications

Lichty, Marian E., comp. *History of Goodville Mennonite Church, 1900-1975*. 1976. 25 p.

Wenger, Roy E. *Benjamin Gerig and Lydia Schrock: Their Lives and Times*. 1976. Order from the author (421 Crain, Kent, OH 44240).

Zimmerman, Titus W. *The Leonard Seibel Family Record, 1818-1974*. 135 p. with index. Order from the author (R.D. 2, Ephrata, Pa. 17522).

Stucky, Harley J. *The Jacob P. Krehbiel Family Record: 1671-1976*. 1976. 151 pp. Illustrations. Order from the author at Box 394, North Newton, Kansas 67117.

(Tennessee) John Stoltzfus Descendant Reunion

The annual Lancaster Mennonite Conference Historical Meeting will be held at the Millwood Mennonite Church, Gap, Pa., on June 25-26, 1977. On Monday, June 27, beginning at 1 p.m., the (Tennessee) John Stoltzfus descendant reunion is being planned, at the Millwood Church. Participants are encouraged to take with them their family records, photos and/or memoirs. Anyone interested is welcome. (For further information, contact Ada Nancy King, Box 160A, R.D. 1, Atglen, Pa. 19310.)

Ohio Amish in 1862: Testimony Against War

The article below was originally published in the Holmes County Farmer in 1862. It was clipped and saved by Benjamin Weaver of Trail, and sent to the Sugarcreek, Ohio, Budget, and reprinted there in the August 29, 1917 issue. Since the First World War was being waged at that time, it obviously was sent in at that time to strengthen the Budget subscribers' belief in the principle of nonresistance. It would be interesting to know who the author of the article was. Unfortunately he merely signed his name as "S".

—David Luthy

The Amish

As German and Walnutcreek townships are far behind the others in this county in the number of volunteers sent to the army, many persons who are unacquainted with the people of those townships may naturally think, as many have already accused us, of our being nearly all rebels. But this is far from being the truth. The great majority of the people are as loyal to the government as ever, though they

have sent few volunteers; and to explain the reasons of this is the object of my writing.

In the eastern part of the county is a large settlement of what are generally called the Amish, which is a branch of the Mennonite church. These constitute more than one-half, probably three-fourths, of the population of those two townships. There are also many in Berlin, Paint, and Saltcreek, but [they] are not so numerous as in German and Walnutcreek. We (the Amish or Mennonites) are religiously opposed to all wars or fighting of whatever kind or nature (as are also some other denominations) believing that the Gospel forbids us to take the sword in any case whatever.

The Amish and Mennonites until the year 1696 were one and the same church and both adhere to the same creed or confession of faith, differing only in a few minor points — the former maintaining a more strict discipline in regard to simplicity in dress and a few other minor points.

Now in order that we may not be accused of being disloyal as has often been the case of late by persons who are unacquainted with our faith or doctrine, on account of our not taking any part in the present war, I have thought it proper to insert here two articles of our creed or confession of faith which relate to our duty to the government, and about war. This creed or confession of faith was established by a convention of ministers from various parts of the world, in the city of Dordrecht in Holland, on the 21st day of April, A.D. 1632.

The 13th and 14th articles are as follows:

Of Government

"Article 13: We confess and believe that God hath ordained the higher powers (government) for the punishment of the evil and the protection of the good, (Rom. 13:1-7) to govern the world and to keep countries and cities in good government and order and that we therefore shall not despise, revile, resist, or oppose them (1 Pet. 2:17) but we should recognize them as the ministers of God and honor them and be obedient unto them in all good works, in everything that is not contradictory to the word of God. And it is our Christian duty to pay honestly all customs, tithes, and taxes and whatsoever belongs to them, as the Son of God himself has done and commanded his disciples to do (Matt. 22:21 and 17:27),

and it is our duty always to pray to God in behalf of those that are in power, that we may under their protection lead a peaceable and quiet life and the Lord may reward them in time and eternity for the liberties, benefits, and favors we enjoy under their protection."

Of War or Vengeance

"Article 14: As regards war, or the resistance of an enemy with the sword, of that we confess and believe that our Lord Jesus Christ has entirely forbidden his disciples all resistance and vengeance; but on the contrary has ordered and commanded (Matt. 5:36-44; Rom. 12:14; 1 Pet. 3:9) that we should not render evil for evil, railing for railing, but should put away the sword, or as the prophets have said (Isaiah 2:4; Micah 4:3), make plowshares of them. From this and the example given by our Lord's life and doctrine, we understand that we should not offend or injure any one, or render any evil unto any one, but rather seek the welfare and happiness of all men; and if necessity should require [that we] rather flee from one country or city to another, yea even suffer robbing, plundering of goods or property rather than resist or injure any one; and if we are smote, turn to him the other cheek also rather than resist or revenge; and that we must pray for our enemies, feed them when they are hungry, cloth them when they are naked, and conquer them by returning good for evil, and do nothing unto others but what we wish that they should do unto us. (Matt. 7:12.)"

The reader will hereby see that we regard it to be a religious duty to be obedient unto the government under which we live, in everything that is not contrary to the Gospel. But to meet an enemy with the sword we can not conscientiously do, believing that the Gospel teaches us otherwise. And on that account our church has often suffered severe persecution in former times in the Old Country. Whatever the government may demand of us in money, will be carefully and honestly paid; and it is our sincere prayer that a kind Providence may so lead the destiny of our country that peace be speedily restored and that we may continue to enjoy the liberties and freedom of conscience we have so long enjoyed under our excellent government, and that it may continue to be an asylum for those that flee from the tyranny and oppression of the Old Country. — S.

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The Study on Meetinghouse Architecture Solicits Your Help

In the annual meetings of the Mennonite Historical Committee of 1975 and 1976, Leonard Gross of the Historical Committee, Goshen, Indiana, and Jan Gleysteen of the Mennonite Publishing House, Scottsdale, Pennsylvania, were charged with the task of producing a book on Mennonite Church architecture within the foreseeable future. This commission combines the unfinished work of the late Mennonite historian Melvin Gingerich, who had begun gathering materials for this project, with the desires of several Mennonite Church agencies, in particular the Board of Congregational Ministries, to have a work available in which the basic concepts of Mennonite Church building are stressed. These include defining the church as a gathered people, as well as such biblical principles as stewardship, simplicity, and servanthood.

Though much data has already been gathered, the task is still far from finished. In the meantime a series of articles in *The Builder*, beginning in May 1976, serves as an excellent source of information.



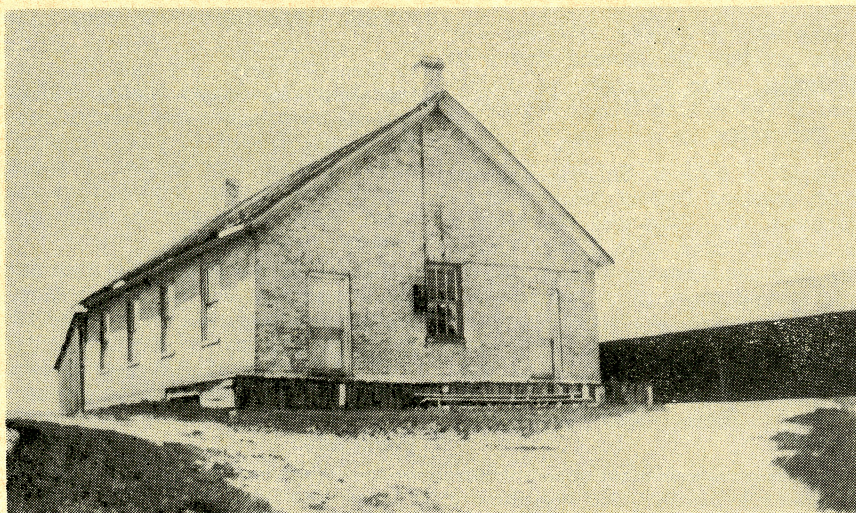
The Floradale (Ontario) Mennonite Meetinghouse with red brick exterior, located on the east side of the village. It was erected in 1936 to replace the original building constructed by this congregation in 1896.

Gross and Gleysteen would like to solicit your help in this project. They would welcome good, sharp slides and black and white photos (preferably both) of all Mennonite meetinghouses, old and new, interior and exterior views — before, during, or after a remodeling. Also appreciated will be detailed photos of the pulpit, the communion table or pictures of the congregation at

worship, outside signs, and bulletin boards. This might be an interesting assignment for one or several camera buffs from within each congregation.

Each picture should be identified on the backside by a small number or letter with an explanation of each picture by its number on a separate sheet of paper. Names of persons should also be identified as well as the date of the slide or photo. In addition, there should be basic information such as name, address, and conference affiliation of the church. The explanation could include: the years in which the church was built (or bought or remodeled); the original cost of the building; whether an architect was employed and if so, what was the architect's name; how was the architect instructed about our Mennonite concepts before he began his design? If an existing church was bought, what alterations were made to suit it for use by Mennonites? (For instance: What was done with a divided pulpit in a meetinghouse purchased from another denomination?) Any interesting anecdotal or historical materials related to the construction or use of the meetinghouse should also be gathered and sent in.

It is hoped that these pictures can become a worthy and essential contribution to the study, along with



The Floradale (Ontario) Mennonite Meetinghouse, located on "Sam Weber's Hill," one-quarter mile north of the village. It was used continuously by the same congregation for forty years (1896 to 1936), at which time it was replaced by a new red brick structure located on the east side of the village. The old meetinghouse was razed and the ground returned as part of the adjoining farmland. (Photos and information by I. E. Burkhart, Goshen, Indiana.)

the other information supplied. However, we could copy rare or irreplaceable photos and return them if so desired. Please send the materials of your church to:

Jan Gleysteen,
Congregational Literature Division
Mennonite Publishing House
Scottsdale, PA 15683

Tennessee John

C. J. KURTZ

Bishop John Stoltzfus, Sr., the great grandson of the immigrant Nicholas Stoltzfus, was a man with deep spiritual concern for his family and the church. He moved from his farm near Gap, Pennsylvania to Knox County near Concord, Tennessee in 1872 at the age of sixty-six years. The land for the Millwood Mennonite Church and cemetery was taken from his farm. His seven-month-old daughter was buried there in 1847, the first burial in that cemetery.

He took with him his wife, Catharine Hooley, and five of his fifteen children. Two children had died in early childhood. Three of the children who moved were married and two were single. This left eight of the children living in the Gap — Morgantown, Pa. area.

The second child, Mary, born in 1829, married David Beiler, a minister from Ronks, Pennsylvania. Bishop Benjamin Beiler was their son and Bishop John M. Beiler is a grandson.

The first child, Elizabeth (Betsy), born in 1828, married John S. Stoltzfus. She was the first Stoltzfus to marry a Stoltzfus. She was the grandmother of Mae Hertzler Hershey (Mrs. T. K.), and the great grandmother of Daniel Hertzler, editor of the *Gospel Herald*. She and her husband and family moved to Tennessee with her parents.

The third child, Rebecca, was born in 1830. She married John M. Mast. They were the parents of Bishop John S. Mast and the grandparents of the historian, C. Z. Mast.

Barbara (Bevy), the fourth child, born in 1832, married Samuel L.

Kauffman of Gap, Pennsylvania. They had no children.

The next child was Catharine, born in 1833. She married Christian B. Neuhauser. She was the mother of Christina M. Royer (Mrs. I. W.), and the grandmother of Mary and Kathryn Royer and Elizabeth Neff (wife of Dr. Charles). The Neuhauser family migrated to Knox Co., Tennessee, in September of 1871.

The oldest son, Gideon, born in 1835, married Susanna Mast, a daughter of John and Elizabeth Kurtz Mast who moved to Long Green, Maryland. Gideon served as bishop of the Millwood and Conestoga churches and lived on a farm near the Millwood Church. It was stated that Gideon was between two fires, both sets of parents wanting all their children to live in the same community in which they lived.

The seventh child, Lydia, died at two years of age in 1839 and is buried northwest of Intercourse, Pennsylvania.

Christian H. was born in 1839 and married Mary Plank. The family moved with his father to Tennessee. In later years he moved to Texas.

Leah, a twin to Rachel, was born in 1842 and married Jonathan Yoder of Ohio. They were the parents of Sylvanus Yoder and the grandparents of Dr. Jonathan Yoder, who formerly served as a missionary in India and of Samuel who spent some years abroad.

Rachel married Christian L. Kauffman, a brother of Samuel, and lived at Gap, Pennsylvania.

The eleventh child, Malinda, was born in 1844 and married Henry U. Stoltzfus. She preserved a collection of letters sent from her parents in Tennessee.

Sarah, a twin to Salome, born in 1846, married Benuel Mast of Morgantown, Pa. She was the mother of Isaac S. Mast who helped establish the churches in North Dakota and served there many years. Before her death she took the little child Isaac in her arms and prayed for him. The account of a "Triumphant Death" written by her brother, Jacob, was about her death.

Salome died at seven months of age in 1847 and, as noted above, was the first person to be buried in the Millwood Cemetery.

The next to the youngest child, John B., born in 1849, married Mary Hartz in 1873. He had moved with his father to Tennessee in 1872. He was ordained by his father to the Christian ministry. However, he probably never preached. His daughter, Priscilla Coleman, lives in Coatesville, Pennsylvania.

In the *Mose Hartz Family History* we find the unusual account of the disinterment of John B.'s wife, Mary, who had been buried nine years. Before moving to Olathe, Kansas, in 1894 he had her body sent to Morgantown, Pennsylvania, for burial. When the casket was opened in Tennessee, the body was found in an almost perfect state of preservation, being petrified. The folds of her wedding dress were natural and the face and hands were recognizable.

The youngest child, Jacob, born in 1853, moved with his parents to Tennessee. He married Mattie Detweiler. In later years Jacob moved from Olathe, Kansas, to Pennsylvania. His son, Homer, lives at Keystone Heights, Florida. Minnie and Nettie live at Unionville, near West Chester, Pennsylvania.

John desired to have all his children live with him in Tennessee. The letters written by him indicate this wish. He mentioned that their farms could be sold for a good price and in turn they could purchase larger farms in Tennessee.

This move called for long trips to Tennessee by the children living in Pennsylvania. On one occasion the John M. Masts visited (her) parents for a month and their daughter, Lydia (about 13 years of age), and a friend kept house. I recall my mother, Lydia, saying that she cried when they had to cook for twenty "thrashermen."

John gave the land at his own expense and erected the Amish Mennonite meetinghouse near Concord. He passed away in September of 1887 at the age of eighty-one years and is buried in the adjoining cemetery. His wife had died three years previously.

The *Mennonite Historical Bulletin* is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. **Editor:** Leonard Gross; **Co-Editor:** Gerald C. Studer; **Office Editor:** Sharon L. Klingensmith; **Associate Editors:** Lorna Bergey, Hubert L. Brown, Carolyn L. Charles, Ernest R. Clemens, Amos B. Hoover, John A. Hostetler, Ira D. Landis, James O. Lehman, Levi Miller, John S. Oyer, Wilmer D. Swope, John C. Wenger, and Samuel S. Wenger. Dues for regular membership (\$5), contributing membership (\$10-25), sustaining membership (\$50-200), and patron membership (\$250-500) per year, may be sent to the editor. (Library rate: \$5 per year, \$15 for a three-year renewal.) Articles and news items should be addressed to the editor: Leonard Gross, 1700 S. Main Street, Goshen, Indiana 46526 (Tel. 219 533 3161, Ext. 327).

Articles appearing in this journal are abstracted and indexed in *Historical Abstracts*. Microfilms of Volumes I-XXXIV of the *Mennonite Historical Bulletin* are available from: University Microfilms, Inc., 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

In 1973 Mae Hertzler Hershey, a granddaughter, expressed her desire to her brother, Milford Hertzler, that a memorial marker be erected at the meetinghouse and burial ground in Tennessee to commemorate this series of historical events in American Mennonite history. Milford took up the task, and with the encouragement and help of others erected a durable monument on December 14, 1973. The monument was purchased with the financial help of descendants and friends.

The monument stands as a memorial to Bishop John Stoltzfus, a servant of the Lord. His writings express his concern and interest for future generations. Many of these booklets were given to the family, grandchildren and great grandchildren. He gave admonition as a father to his posterity, and as a servant of the Lord to his flock. The obituary states that in his last prayer he prayed for his little flock.

A fund of approximately seven hundred dollars has been established, the interest being used to maintain the burial ground and marker. Since this fund remains insufficient for the upkeep, we appeal to this generation of friends and descendants to enlarge this fund. Contributions to or questions regarding this fund may be directed to Concord Mennonite Memorial Cemetery Fund, c/o Franklin Hunsberger, Treasurer, Concord, Tennessee 37720, or to the writer of this article, C. J. Kurtz, R. D. 2, Elverson, Pa. 19520.

"God established a testimony in Jacob, and appointed a law in Israel commanding our fathers that they should make them known to their children; that the generations to come might know them; that the children still to be born might arise and recount them to their children; that they might set their hope in God and not forget the works of God, but keep his commandments." Psalms 78:5-7.

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Mennonite Life in Chatsworth, Illinois: 1869

The letter published below has been supplied by Wilmer D. Swope, Leetonia, Ohio. It adds welcome insights into the early years of Mennonite culture and life, when frontier conditions still prevailed. Swope provides the following background information to the letter: "The town of Chatsworth is about ten miles south of Cullom, Illinois. Warren County, Illinois, is about two-hundred miles due west of Chatsworth; the county seat is Monmouth. Osage Orange trees were used for fence posts and hedges, a good item in prairie country. The addressee, Christian Lehman, lived in Washingtonville (Green Township, Mahoning County, Ohio). He was a grandson of Bishop Daniel Lehman of Chambersburg (Franklin County, Penna.)." —L.G.

Chatsworth, Illinois
May 2nd., A.D. 1869

Dear Cousins:

I will this evening try and write a few lines to you in answer to yours of February 21st which came to our hand in due time and was read with the greatest of pleasure. Well, in the first place I will inform you that we are all in our usual good health at present—the

friends and neighbors the same as far as I know of.

I saw a letter from home today; it stated that the friends were all well. Last Sunday I was to [the] preaching at the Mennonite Church or school house, as they have not built a church yet. There is mostly a pretty good turnout, though there are but about two dozen church members.

Today I was at Brother Benjamins. They are well. Christian Kauffman and wife were there and old wife Kauffman was there. She is out here now on a visit. I suppose you heard that Benjamin was home last winter and brought a woman with him. They are now keeping house. John Zenst and family came from the east this spring. They lived for some years on my mother's farm. Now they are living with me and farming my place. I board and make my home with them.

I am still improving my farm some. I will build a small barn this summer and perhaps build an addition to my house for a kitchen. I am going to put out about eight acres of corn myself. I am going to put out eight or ten acres of Osage Orange hedge seed though Brother David is with me on that. I expect to start to Warren County next week after hedge seed. I was there last fall and gathered it.

We have had a very late spring. The small grain is sowed but no corn planted yet. The roads have been very bad, which makes it bad for new settlers. I heard a few days ago that our old friend Daniel Whitmer is making a visit [in] this state, though I ain't saw him. He was in Grundy County about twenty miles north of here. Are not sure if your young folks' going to pay us a visit this summer. I think you well might have now quite a settlement of old acquaintances and some new ones.

I thought the place a little lonesome at first but it's settling up very fast now and everything seems lively and gay. You wondered in your last [letter] whether I was coming east soon again to pay you a visit. I am sure I would like to do it with the greatest of pleasure and expect to some time ere long—perhaps next winter if I keep my health. Brother David talks of going east next winter. Perhaps I may go with him and if I go I mean to pay your neighborhood a visit either going or returning. No more at present but my love and respects [to] you and family as well as to Jacob Weaver and a wholesome

wish to ——— Weaver and his better half and all other enquiring friends.

Hoping you are all well I hereby [remain]

Solomon Lehman,
To Christian Lehman and family.

[P.S.] Write soon again please.

Anabaptist Influence on United Methodism in Central Pennsylvania

EARL H. KAUFFMAN

This paper by Earl H. Kauffman was presented at the meeting of the Commission on Archives and History, held May 19, 1976 at the Highspire (Pennsylvania) United Methodist Church, where Kauffman is minister.—L.G.

It is my purpose to show what effect the Anabaptist movement, particularly the Mennonite Church, had upon United Methodism in this area of the country. Methodism in America is not as monolithic as it once was. There is a stream of thought in the United Methodist Church which was not there before the merger, and those who minister to the churches in this part of Pennsylvania must be cognizant of this.

Anabaptist means rebaptizer, and it refers to those who were baptized in adulthood. The German Baptists or Church of the Brethren, the Brethren Church, Grace Brethren, and Dunkard Brethren belong to this group. The Baptist churches of English origin belong to this group and also the various Amish and Mennonite churches. Churches of Anabaptist tradition practice adult or believers' baptism. In addition those of German origin practice feet washing.

The effect of this tradition is mostly felt where the former United Brethren Church predominates in our denomination. Three traditions comprise the Evangelical United Brethren Church. One of these, the Methodist, influenced by Lutheranism, was found in the Evangelical Church; the second was the Reformed tradition introduced by Philip Otterbein and George Getting; and the third was the Mennonite influence which came through Martin Boehm, Christian Newcomer, John Neidig, Felix Light, Casper Sherk, Abraham Kauffman, Jacob Roop and others. The Anabaptist influence was felt mainly in Dauphin, Lancaster, and Lebanon counties. Its influence is still strong in the last mentioned

county. The Reformed influence was prevalent in Maryland and in York County in Pennsylvania.

The event which marked the beginning of the United Brethren in Christ was the great meeting which was held in Long's barn in Lancaster County about six miles north of the city of Lancaster. It was here that Philip Otterbein of Reformed tradition clasped Martin Boehm of Mennonite tradition into his arms after hearing him preach and said in German, "We are brethren". A Roman Catholic church historian of Fordham University said that that event was the beginning of the modern ecumenical movement. Well, it might be so described, for there were two men representing two traditions within Christendom which were very hostile to each other, speaking of each other as brothers. The event took place on the farm of a Mennonite. In those days it was the custom for a farmer to invite others to his home for a great meeting. People of various denominations and preachers as well would come and share in the great service. Here was the beginning of the idea that one person could adhere to one tradition and another person to a different tradition and they could still find fellowship with each other.

Let us look at the influence of the Mennonite Church upon the United Methodists in this part of the country. The oldest United Methodist church of United Brethren background in the state of Pennsylvania is the Neidig Memorial Church in Oberlin. It was begun in 1795 by John Neidig. He, along with Jacob Roop, founded the Highspire congregation about the same time. Both of these men were of Mennonite background and had been members of Shoop's Mennonite Church near Highspire. Other local United Methodist family names which appear at an earlier date on the roll of the Shoop's Mennonite Church are Mathias and Heicher. Probably other families came into these churches from the Mennonite Church.

In this part of Pennsylvania the great revival which resulted from the "Great Awakening" was led mostly by people of Mennonite background. Those who identified themselves with the movement were referred to as the Universal Mennonites or the Non-sectarian Mennonites. Such men as Sherk, Kauffman, Light, Roop, Neidig were the leaders of the Universal Mennonites. Out of the soul of the Mennonite reformation grew the society known as the Allgemeine or the United

Brethren. Christian Newcomer was converted as the result of the preaching of Martin Boehm.

The Mennonites do not practice infant baptism. They do practice feet-washing on Maundy Thursday along with Holy Communion. It is said that Martin Boehm could not join in with the practice of infant baptism when it was practiced by Otterbein, but he stood aside and watched graciously with love beaming from his eyes. Lest he would offend his Mennonite brethren, kinsmen of the flesh, Boehm baptized none but adults. We have no record of Otterbein joining in the rite of feet washing. Otterbein would not look with a critical eye, however, on those of the United Brethren who practiced feet washing. They refused to let these things bother or divide them. They said that conversion was the important thing, and the mode of the sacraments was of little consequence.

The following observation has been made: "Baptism has not made us to harmonize our traditions, has not made us to sit together in heavenly places in Christ, has not been the means of removing the partition which has kept us far from each other. It is not water baptism but the converting power of God, the baptism of the Holy Spirit, which caused us to love as brethren, and therefore water baptism shall not separate us, with such views. Boehm and Otterbein knew such views not as compromise but as agreeing to disagree. They made a distinction between the immutable principles of religion and the forms of religion". (See Lawrence, *History of United Brethren in Christ Church*.)

The historian goes on to say: "Baptism and the remembrance of the sufferings of our Lord are to be in use and practice in all Christian societies. It is incumbent upon God's children to practice them. We hold, brethren, generally the opinion that the Savior intended by His act of feet washing to teach His children to willingly perform for one another the most humble service which their necessities require. He who would be useful as a Christian must not be unwilling to stoop to the performance of menial toil, for the temporal and spiritual good of the humblest of disciples, demands it. Some of the brethren were of the opinion that the example should be followed literally. Their views where practiced were always to be respected. Those who gave the words their literal interpretation passed no judgment on those who

differed from them." (See Lawrence, *History* . . .)

Another Anabaptist influence is seen in the following rule which the General Conference enacted in 1833: "We, the United Brethren in Christ, believe that the practice of swearing, either by the Bible or by Almighty God, is contrary to the word of our Lord Jesus Christ. We say swear not at all and that the mode of testifying to the truth when required to do so in a legal form by the way of affirmation is on us solemnly and conscientiously employed and binding before God to tell the truth, the whole truth, and nothing but the truth before God." Here we see a similarity to the position of the Mennonites in their refusal to take an oath.

Let us look at the statements of faith concerning the sacraments in the earlier disciplines:

In the discipline of 1815 we find the following statement: "We recommend that the outward signs and ordinances, namely baptism and the remembrance of the Lord in the distribution of bread and wine, be observed, also the washing of feet when the same is desired."

In the discipline of 1817 we find this statement: "We believe that the external means should be practiced by the Christian societies, namely baptism and the remembrance of the death of the Lord Jesus, among His children. The mode and manner shall, however, be left to the judgment of the individual."

In the discipline of 1825 and 1849 the following statement is made in the statement of faith: "The example of feet washing is left to the judgment of every one to practice or not. But it is unbecoming any of our preachers to traduce any of his brethren where judgment and understanding in this respect are different from his own, either in public or in private. Whosoever shall make himself guilty in this respect shall be accounted a traducer of his brethren and shall therefore be answerable to the annual conference."

The church in this part of Pennsylvania was under the influence of the non-sectarian or Universal Mennonites. They continued with their particular practices of believers' baptism and feet washing, but they were willing to accept other people who did not share with them in their views. Today most of the Anabaptist practices have disappeared. However there are a few congregations in which they still obtain.

Some gave them up quite recently. A few churches discontinued them about thirty-five years ago.

Let us look at some of the United Methodist Churches which were once Mennonite churches or at least whose founders were of the non-sectarian Mennonites: The first one is Light's Meeting House, founded by Felix Light, a Mennonite preacher who joined with the movement. The successor of Light's Meeting House was the Salem United Brethren Church which now bears the name of Covenant because of its merger with the congregation which was once known as St. Paul's Evangelical Church. Other congregations which were of Mennonite background are Kauffman's, the land for which was given by Frederick Kauffman, a bishop in the Mennonite Church who came from Berne, Switzerland, to be shepherd of the Mennonites; Sherk's Meeting House, the land for which was given by Casper Sherk, also a Mennonite preacher. The following churches practiced feet washing but have now discontinued it: Cleona, Iona, Rockerty, Ono, Fishburn's, Cambelltown, and Avon. Kochenderfer's still practices feet washing on Holy Thursday. The practice had been discontinued for a while, but because of the revival of the charismatic movement it has been restored. In Lancaster County, the Hempfield United Methodist Church continues to practice immersion. They built a baptistry in their newly-built church about twenty years ago. There are no vestiges of Mennonite practices today in any of the Dauphin County churches.

Some of the congregations may practice infant dedication rather than infant baptism. There may be even a few who wear plain garb. Those who would serve as ministers in these churches must become familiar with their background. While the practice of adult baptism may not always obtain and the practice of feet washing has all but disappeared, certain attitudes still remain. Those who enter the ranks of the Christian ministry from the congregations must also be understood in reference to their background.

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The Historical Committee, 1975-77:

Chronicling its Work

(A Report Presented to the Mennonite Church General Assembly,

June 21, 1977)

The Historical Committee duties, as outlined in the Mennonite Church Bylaws, are threefold: 1) to "promote historical studies," 2) to "conduct historical research on behalf of the church," and 3) to "administer the Archives of the Mennonite Church." The Historical Committee is a standing committee of the Mennonite General Assembly. During the past biennium the Committee's work has taken on the following form and substance:

I

The year 1975 brought forth a number of seminars and publications to celebrate the 450th anniversary of the Mennonite Church (1525-1975). Goshen College held a bi-weekly series of "Tuesday Seminars" which explored the implications of Anabaptist-Mennonite history for the current scene. A scholarly lecture series, "History and Hope," looked at the Radical Reformation movement in its larger sixteenth-century social setting. The *Mennonite Quarterly Review* took the occasion to publish a major revisionist essay on Anabaptist origins (April 1975), as well as a significant confession of faith of Leonhard Dax (1567-68) in English translation (October 1975). The Historical Committee played a major role in these efforts.

European Mennonites also took the occasion to study the Schleithem Confession of Faith (1527) at their first all-European regional conference (MERK), held at the Bienenberg Mennonite center in

Switzerland, to which the Historical Committee sent representation.

Hubert L. Brown's *Black and Mennonite*, published in 1976, is a keen and articulate response to the 450th anniversary from the vantage point of a Black Mennonite. The volume is Brown's attempt to affirm, selectively from the Anabaptist-Mennonite heritage, his Anabaptist tradition. Hubert Brown is a member of the Historical Committee.

II

The year 1976 brought with it the American Bicentennial, producing a response from Mennonites, both American and Canadian. Groundwork for such a Mennonite response was laid already in 1970, when the Historical Committee began to gather Colonial-American Mennonite documentation, with a view to publishing and interpreting one era of the Mennonite story, still largely unknown. In 1973 the Historical Committee commissioned Robert F. Ulle to gather Colonial Mennonite documents. The Ulle Collection of several hundred documents became the foundation for the "Colonial Mennonite Source Book" to be published in 1978.

John L. Ruth, making use of this collection and his own gathered sources, fashioned the particles of fact into a highly readable history of the Franconia Mennonites from 1775 to 1783, *'Twas Seeding Time*.

Donald Durnbaugh, a Brethren scholar, is working with the Mennonite historical committees on an interpretive volume about the Colonial and Revolutionary eras, which will show the interrelatedness of the various historic peace churches and their reaction to war and violence (to be published in 1978).

Kingdom, Cross and Community (J. R. Burkholder and Calvin Redekop, eds.), is still another volume providing a Mennonite response to 1976 — as well as to the last score of years. It is a broad-ranging Festschrift in honor of Guy F. Hersberger on his eightieth birthday. The essays focus upon the intricate complexities of a brotherhood-church's attempting to maintain its separate existence. A study conference, "The Mennonite Experience in America," was held in conjunction with the Hersberger celebration. Scholars from North America and the various Mennonite denominations converged and found a high degree of commonality in vision and hope. The Historical Committee was involved in the two projects from the outset.

III

The year 1977 is bringing forth for the Historical Committee a complex of ideas and concerns, perhaps best grouped around the theme: "Our Common Faith." This is the 450th anniversary of our first confession of faith, drawn up at Schleithem in 1527, what some have called "the miracle of the Mennonite church." The February 22 *Gospel Herald* was a joint effort on the part of the *Herald* and the Historical Committee to make available for all Mennonites the Confession of 1527, itself, as well as some commentary suggesting something of its nature and significance.

How are we to evaluate the impact and import of the Schleithem Meeting 450 years ago, and the relevancy for today of the Seven Articles of Faith to emerge from this Meeting? To probe this question, three different types of Anabaptist-Mennonite seminars have been scheduled for this anniversary year of the Schleithem Confession. The first seminar has already taken place (May 16-31), a tour-seminar to Europe — "Schleithem II" it was named — co-sponsored by the Mennonite historical committees and TourMagination of Scottsdale, Pennsylvania. Upwards of sixty persons participated, in what turned out to be a significant experience. The *Gospel Herald* will be reporting on this in the coming issues. Other seminars are planned, one to be held at Goshen College (scheduled for June 28-29), and one at Fresno, California, by the Mennonite Brethren. The whole question of the nature of church, salvation, mission and peace will have been probed deeply by the end of 1977, as the Mennonite church looks at its first confession of faith in this anniversary year.

IV

The careful work of keeping up the Archives of the Mennonite Church is progressing with certain concrete goals in mind. Because there are numerous position papers and other interpretive studies within the large Mennonite General Conference Collection (1896-1971), this collection has been fully processed. As issues are considered, we should be aware of how our brethren in past generations spoke to similar questions. We are also processing many of our older collections, many in the old German script. This permits the next step of transcribing and then translating the materials — presently a high priority item in view of the studies being planned for the Mennonite tricentennial in

1983. Processing the many peace documents is also part of this concentrated effort.

V

Although history has never been everyman's cup of tea, we are currently riding a wave of renewed interest in heritage. Our roots have a direct bearing upon our present scene and to be aware of our roots grants a spiritual strength in helping us to respond to current realities, both those from within (the brotherhood-church), as well as those from without (the pressures and potential of the world). To quote John A. Lapp: "Meaning and identity are products of the past. Such meaning and identity depend to a great degree on which past we choose: the past which persecuted, maligned, and threatened; or the past of the 'conscientiously scrupulous' and vulnerable defenselessness?" (*Mennonite Weekly Review*, Jan. 6, 1977).— Respectfully submitted by Leonard Gross, Executive Secretary of the Historical Committee, on 21 June 1977.

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Seth J. Schmucker *Family History, 1839-1965*. \$1.60 plus postage. Available from: John D. Schmucker, Sr., Route 3, Box 77, Medford, Wis. 54451.

Artikel und Ordnungen der christlichen Gemeinde in Christo Jesu. \$3.00 plus postage. Available from: John D. Schmucker, Sr., Route 3, Box 77, Medford, Wis. 54451.

Allegheny Conference News, XXXII, no. 6 (July-August 1976) is a special centennial edition of the Allegheny Mennonite Conference containing brief histories of the conference and the various congregations.

Mennonite Business Associates. *Mennonite Business and Professional People's Directory* 1976. 125 pp. The directory lists 7000 persons by geographical location and by vocation. Available for \$12.50 from J. J. Hostetler, Executive Director, Mennonite Business Associates, 2000 S. 15th St., Walnut Ct. D4-2, Goshen, IN 46526.

Neuhauser, M. D. *The Descendants of Jacob Neuhauser, 1808-1891*. 1975. 28 pp. Order from the author, Rt. 2, Box 152-Z, Kearney, Mo. 64060.

Neuhauser, M. D. *The Descendants of Peter Neuhauser, 1802-*

1862. 1977. 89 pp. Order from the author, Rt. 2, Box 152-Z, Kearney, Mo. 64060.

Goertzen, Peter. *Goertzen*. Edmonton, Alta., 1976. 176 pp. \$14.50. Tells the history of the Gerhard and Helena (Reddekop) Goertzen family with illustrations and genealogical charts. Order from the author, 12253-101st Street, Edmonton, Alberta T5G 2C5.

Thomas, Ethel P. *The Joseph Johns Family History, 1768-1970*. 59 pp. \$4.25. Order from the author, Rt. 4, Box 92, Johnstown, Pa. 15905.

Schmitt, Etta S. *Genealogy of John Albert Bartel, 1857-1940*. 1976. 61 pp. Illustrated and includes index. Available from the author, 114 Westwood Rd., Goshen, Ind. 46526.

A Centennial History of the Lower Deer Creek Mennonite Church, 1877-1977. Kalona, Iowa, 1977. 79 pp., ill. Available from the Mennonite Historical Society of Iowa, Box 576, Kalona, IA 52247. \$3.75 plus \$.35 postage.

Guengerich, S. D. *A Memorial History of Daniel Schöttler, Sr. and His Father-in-law, Christian Schwartzendruber, Sr., and also of Jac. & Rebecca Kauffman, Grand Parents of Daniel Shettler, Jr.* Kalona, Ia., Enos H. Miller, 1977. 119 pp. Includes index. A reprint of the 1910 edition. Order from John W. Gingerich, Rt. 1, Box 235, Kalona, Ia. 52247. \$2.00 or 3 for \$5.25.

The Albrechts, 1836-1969. ca. 1969. This is actually a supplement to the third Albrecht family history printed in 1952. 100 pp. Includes index. Available from Henry C. Albrecht, Rt. 2, Ohio, IL 61349. No price information given. Hardbound.

News and Notes

Dissertations in Progress. Robert Bates Graber (2508 E. Bellevue Pl., #5, Milwaukee, WI 53211) writes the following about his research, and his request, to which it is hoped some MHB readers will respond:

"I am a doctoral student in cultural anthropology at the University of Wisconsin-Milwaukee. I am in the process of doing research for a dissertation on North American Mennonite (including Amish) cultural change, with special emphasis on how and why the major divisions took place. Of particular interest to me is whether there were significant economic differences be-

tween progressives and conservatives at the time of the schisms, and if so, whether these were especially prominent in certain types of division. I hope to shed light on the economic hypothesis of sect-denomination transitions, as well as on the more general processes of maintenance and loss of cultural separatism. Using nineteenth century census schedules, I have already obtained interesting data for the Wisler schism of 1872 and the Oberholtzer schism of 1847. My approach was inspired by Robert W. Doherty's (1967) volume on a Quaker schism, *The Hicksite Separation*.

"I would like to know whether anyone else is working along similar lines; I would be most grateful for information on the identity of participants in, and circumstances surrounding, Mennonite and Amish divisions in North America."

Book Reviews

Anna's Art. E. Reginald Good. Kitchener, Ontario: Pochauna Publications (P.O. Box 2521, Kitchener, Ontario), 1976. 48 pp. \$10.95.

Anna's Art is the story of the art and the life of a Waterloo County (Ontario) Old Order Mennonite artist living from 1814 to 1888. Thirty-nine items of her artistry are reproduced, sixteen of which are in full color. The nearly square book (10 by 10¼ in.) is hardbound and attractively designed with three columns of text on each page.

The author, E. Reginald Good, tells the story perceptively, including the difficulties he encountered in his search for *Anna's Art*. His book has been given extensive and favorable attention in two of Canada's national newspapers, *The Globe and Mail* and *The Toronto Star*.

The author has just finished high school and will enter Conrad Grebel College this year. At present he is assistant to the curator at Doon Pioneer Village in Kitchener where the work of such Mennonite 19th century artists as Joseph Bauman, Isaac Hunsicker, Abraham Latshaw, Jacob Schumacher, and Anna Weber are on display. Good's family are members of the Old Mennonite community which has adapted to change and permits many modern innovations still forbidden to the Old Order Amish.

Anna Weber was a very square peg in a round hole a hundred years

ago. She is remembered as a contrary, difficult person, who spent most of her days wherever she lived painting pictures, most of which she presented to children who visited her. She did little work for her keep, preferring always to draw. In her own time she was considered "unbrilliant," yet has now earned recognition as Canada's most outstanding and prolific Fraktur artist. The 1871 census said Anna was of sound mind and able to read and write, though she customarily made her "N's" backwards. She died in 1888, at 74 years of age, unmarried, and painfully crippled. Nobody knows today what she looked like.

This is a significant addition to the slowly growing library of books on Fraktur in the line of Borneman, Shelly, Stoudt, and Yoder. The price is low considering the nature of this book and today's costs of full-color printing.—G.C.S.

Crosswinds: From Switzerland to Crown Hill. James O. Lehman. Rittman, Ohio: Crown Hill Mennonite Church, 1975. 112 pp. \$4.50.

Seedbed for Leadership. James O. Lehman. Elida, Ohio: Pike Mennonite Church, 1974. 88 pp. \$4.00.

These two Ohio Mennonite congregational histories exemplify the careful research and readable style we have come to expect from the author who is Director of Libraries and teacher of Mennonite History at Eastern Mennonite College (Harrisonburg, Virginia). He brings years of experience to his task, having set a stride in his writing of *Sonnenberg: a Haven and a Heritage* that earned him the citation of the Ohio Association of Historical Societies as "the most substantial, original volume of local history published in Ohio in 1969."

Each of these histories is well illustrated, paperbound, and includes good indices, footnotes, and bibliographies of sources. Each also includes an appropriate selection of photographs and maps.—G.C.S.

Martin Boehm. Abram W. Sangrey. Lancaster, Pennsylvania: Lancaster District Council on Ministries of The United Methodist Church and The Boehm's Chapel Restoration Committee, 1976. 32 pp. \$1.50.

This booklet is a labor of love by one who once lived in the parsonage of Boehm's Methodist Church. It includes a foreword by Bishop James M. Ault and some delightful illustrations by Sue Thomas. Although pioneer preacher Boehm left for posterity no written materials

of consequence, his son Henry did, and through this means something of this important churchman's life and ministry has been chronicled. From the time of his ordination by lot at the Byerland Mennonite Church to the time when he formed with William Otterbein the United Brethren in Christ Church, Boehm aggressively preached the gospel as it flowed from his own charismatic experience which came after his affiliation with the Mennonite Church and his ordination to the ministry. The proceeds from the sale of this booklet are to be used for the restoration of Boehm's Chapel.—G.C.S.

From Switzerland to Sonnenberg; the Steiner, Amstutz, and Zuercher Families from Wayne County, Ohio. By Clayton Steiner. 1976. 181 pp.

This book is actually a history of the ancestors of Homer and Bertha Steiner, the author's parents. It traces the families of both of Homer's parents, the Steiners and Amstutzes, and the family of Bertha's father, the Zuerchers.

The strength of the book lies in the narrative accounts of family members in the various generations. The author includes genealogical charts for the Caleb W. and Fannie

Amstutz Steiner descendants (parents of Homer) and for Abraham and Anna Zuercher (parents of Bertha) as well as for the Homer and Bertha Steiner family, itself.

The Amstutz and Zuercher family histories begin with Kirchoffers (Maria Kirchoffer married Johannes Amstutz) and Hofstetters (Anna Hofstetter married Abraham Zuercher) respectively. (Why did the author choose to do this rather than to trace the Amstutz and Zuercher lines back one more generation to Switzerland? Is the parentage of both Johannes Amstutz and Abraham Zuercher unknown?)

Interested family historians will be delighted with the "story" material contained in this volume but may wish for more extended genealogical information. The subtitle leads one to believe that the book covers the three Wayne County families mentioned, whereas it actually focuses on the direct line of descent leading to Homer Steiner and Bertha Zuercher.

The volume is attractively arranged and contains many group portraits. It is also well indexed and footnoted. The book is available from the author, 923 N. 7th St., Goshen, IN 46526.—Sharon Klingel-smith

Excerpt from The Executive Secretary's Semi-Annual Report to the Historical Committee, Presented at its Meeting, February 18-19, 1977, at Goshen, Indiana

History is so vital to the Believers' Church approach that it dare not fall by the wayside, or become a "minor concern" under some other institution that might well relegate it to an insignificant "service." We must maintain its central role in helping to keep alive the historical perspectives of our faith which are essential to it, not peripheral or secondary.

Because the historical perspective is essential to the Christian faith, it needs to permeate the whole of the church structures. To do this we need a body to give direction and coordination to the historical concerns and to ensure that we do not lose sight of our heritage in the midst of the decision-making processes of institutions and administrations. Although the Historical Committee serves in the first instance the congregation, it also serves the various Mennonite boards through providing a "check and balance," by keeping our history and heritage visible and an integral part of our functioning.

In fact and deed the Mennonite Church deliberations in 1970 at Yellow Creek, Indiana, which restored the Historical Committee of the Mennonite Church to the status of a standing committee, were a grass-roots affirmation that here was a program that dare not be dropped. And the action taken documents the sense of the whole delegation: History is so important that it merits singling out as an area, worthy in its own right of concentrated effort on the part of a committee of historians to plumb the Anabaptist as well as the Mennonite heritage of peace, and relate it to the current generation and present scene.

Archives development and maintenance is also an essential part of the work of preserving heritage, for our Archives is the fount of ideas and the documentation of our peace heritage; we trust that this area of work will continue to be given its true share of concern and effort. Indeed, the meaning of "archives" develops from a larger idea of history — more specifically, "faith as history," to use Guy F. Hershberger's term — and not vice versa. We do not maintain an archives for its own sake only or primarily, but to serve a larger cause.—Leonard Gross.

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"PATIENCE AND PERSEVERANCE SUCCEEDS"

The significance of this original pen-and-ink drawing created on January 2, 1895 by "S. J. M." lies in the fact that it was considered worthy of being retained among the papers of an Iowa Amishman. (From the Daniel B. Swartzendruber Collection.)—L.G.

Two-Hundred-Fiftieth Anniversary of the Coming of the Amish to North America

Although there is some difference of opinion about the date, it is almost exactly 250 years ago that the Amish first emigrated to North America. John Howard Yoder in a recent communication notes that some scholars list the year 1728 as the year of emigration; John A. Hostetler, in his *Amish Society* (Baltimore: The Johns Hopkins Press, 1968, p. 38) places the time of emigration in the year 1727. In either case, this seems to be an occasion to commemorate a 250-year span of history with a special MHB Amish emphasis.

The first document published below, heretofore unpublished and unknown to general scholarship, is by Uli Ammann (his blood relationship to Jakob Ammann has not yet been

established), who stood at the center of the incipient Amish movement. In this irenic epistle Uli Ammann attempts to define the nature of workable brotherhood relationships between the congregation and its leadership, where unity is achieved through a set of checks and balances which works on several levels at the same time. The epistle is addressed to the congregation at Markirch (Alsace), and it must have been written ca. 1720 or shortly thereafter; reference in the letter to "Hans Anken of Holland" suggests this dating, even though the date "1703" was supplied by a later scribe. (The scribe of the extant copy of Uli Ammann's letter was Christian Yoder, Sr., an Amish bishop in the Glades congregation in

the area of Somerset County, Pennsylvania, active in that role from about 1785 to the time of his death in 1838.) By 1720 the first generation of Amish history was waning. Jakob Ammann seems to have passed from the scene. And since Uli Ammann had become reconciled with the Mennonites at Heidelberg (Alsace) in the year 1711, his epistle printed below suggests something of the larger picture needed for interpreting the interrelatedness of event and idea within ongoing eighteenth-century Amish and Mennonite history, where the earliest years of bitter brotherhood wrangle first fall into historical perspective. The tone of Uli Ammann's letter is reconciliatory; the issues being worked at were at the

crux of the original problem that led to the schism of 1693-97 in the first place; and to be sure the author was a central figure within the early years of Amish history, who over the decades was attempting to redeem a deteriorating situation.

The second set of documents by Jacob Schwarzendruber (1800-1868), an Iowa Amish bishop, was composed because Schwarzendruber's failing health did not allow him to attend the 1865 annual Amish general conference (Dienerversammlung) held in Ohio. Part of this material was published in English translation by H. S. Bender in the Mennonite Quarterly Review (XX [1946], 222-29) under the title: "An Amish Bishop's Conference Epistle of 1865." One of the three documents in this set published below is an almost exact parallel to the first part of the longer document in the MQR (Schwarzendruber wrote at least two versions of each of the three, one version combining several themes — the latter is what Bender published); this document speaks out against participation in warfare, whether directly, or indirectly through voluntarily paying a substitute to go in one's place. We publish it here in fresh translation because of its deep significance; also because Bender only had recourse to a slightly defective copy of the original document. The document "Concerning Weddings" is similar (although not identical) to another part of the published version in the MQR, but in this instance, Schwarzendruber developed the theme in a different manner in the document published below. The essay "Concerning Bundling" has to our knowledge never before been published, although again some similarities in theme can be seen between it and the MQR version. Bender includes a short biography of Schwarzendruber in his Introduction (p. 222-23), to which the reader is referred. The three translations are provided by Elizabeth Bender.

Further commentary from John A. Hostetler (letter, August 31, 1977) about the Amish documents published below helps set the larger

historical context of Uli Ammann: "The Amish documents look very interesting. Uli Ammann must be the same person as Ulrich Ammann, whose long letter of 1698, 'To all our fellow members . . . ' was published in English translation in John B. Mast (tr. and ed.), The Letters of the Amish Division of 1693-1711 (published by Christian J. Schlabach, Oregon City, Oregon, 1950), 75-97. The mindset and character of thinking sounds much the same. I think his writings still represent basic Amish patterns."

Other published materials on the themes of bundling and weddings, similar in topic but not identical to documents published below, include Eine schädliche Uebung (1929, written by a "Liebhaber der Wahrheit," and introduced by John Horsch); Friedrich Schwarzendruber, Eine Ernste Betrachtung über die übertriebenen Mahlzeiten und Hochzeiten (Amish, Iowa: 1895, 24 pp.); and Frederick Swartzendruber, Feasts and Weddings (published by the author, n.d., 17 pp.), apparently the English translation to Eine Ernste Betrachtung. (Information, John A. Hostetler.)

Which other materials have been found somewhere which need to be deciphered and worked, with a view to translating and publishing? Let us hear from the readers!—L.G.

Copy of a Letter Written by Uli Ammann To the Preachers and Elders of the Congregation at Markkirch

A sincere brotherly greeting with the wish for the very best for your soul and body in time and eternity to all the beloved fellow ministers who have helped with the work in the house of the Lord, also to the brothers and sisters who by God's grace have come to one faith and worship and are partakers with us. Remember us in your prayers of which we are in great need.

For the sake of peace and unity, and to ward off strife as much as possible, it has seemed good to us to let you know by means of the

following letter what our understanding and opinion is in the following points, namely this: a minister and leader of a congregation—at whatever place he may be, whether an ordained person or a completely confirmed minister who bears the name of being an elder—can keep himself clear of guilt, and of accusations of others, in no better way than by taking counsel in those matters of consequence that occur in the congregation. It is our opinion that he ought to do this whenever a matter causing contention or something else of importance arises in the congregation; he should first of all take counsel with his fellow ministers and then also with the congregation.

It is our understanding that an elder or confirmed minister does indeed have authority in the case of such incidents to give his view first and thus establish a model, based on his best understanding of the matter; and then he may present it to his fellow ministers and to the congregation for their consideration, and commit it to them for possible correction from the Word of God. He shall not assume that his view must be the valid one, or that no one has the right to find fault with it, and that even though ten or twenty brethren oppose it, the minister's word must be king — as Hans Anken in Holland said.

But if no one has a valid objection — we repeat, a valid objection, and not something based on prejudice or dislike, as can easily happen — to the minister's or elder's initial presentation, then it should be confirmed by the consent of the congregation. But if it should happen — as it easily could — that the general counsel does not turn out for the best, then the minister who made the initial statement does not bear the sole responsibility, but the entire congregation shares with him in bearing the blame, in which case the congregation has no authority or right to put the blame entirely on him.

If it should happen that the minister's or elder's initial presentation on some important matter was not generally understood to be the best, and dissension then follows, some

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people favoring the elder and his initial presentation while the opposing party thinks they could not accept it, it is our opinion that they should not argue about it to the point where love is lost, nor should the minister assume that the opposition must yield to his understanding and that he would like to rule over them contrary to their conscience as Hans Anken did in Holland, which resulted in such great harm.

The elder and those who accept his initial statement, and the opposing party who feel that they cannot accept it, should come to an agreement and refer the matter to other elders and ministers in other congregations for consideration and express themselves on it with their best understanding; then both sides should be content to adapt themselves to it as far as is possible so that peace may be furthered on the part of the elders as well as the other side.

If only this could happen, which is right and good, that elders and ministers would follow Christ's example in all that is good, and especially in humble, scriptural obedience to God, and could so give mankind a good model, and which furthermore would give no room to a domineering nature which is closely related to pernicious pride. As Peter says, Not as domineering over those in your charge but being examples to the flock (RSV), 1 Peter 5:3. Also, If they choose you to preside at a feast, do not put on airs; behave to them as one of themselves, Sirach 32:1. Also, The crowned king in Israel shall not harden his heart, elevating himself over his brethren [Deuteronomy 17:20]. Also, the Savior said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you . . . even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matthew 20:25-28. From these words one cannot draw the meaning that freedom is granted a minister in the Lord's church to dominate, nor on the other hand, can these words be understood to imply that an elder or minister shall be badly and unlovingly treated, as can easily happen at times.

We are obligated and duty-bound to aid and support faithful ministers and church leaders in the church of the Lord; they are a gift of God; nor should we leave everything to them and unjustly tread on their

toes, nor should we receive any accusation against them, except before two or three witnesses, I Timothy 5:19; we should love and respect them and give them the honor and service that is their due, as the Apostle Paul admonishes in this regard, Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine, I Timothy 5:17. Also, We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves, I Thessalonians 5:12f. Also, Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, Hebrews 13:17. But one who puffs himself up and speaks more out of hostility than from a sense of justice against a faithful minister of the Lord and leader of his church, who speaks and does the best he can, and has the idea that it is surely permissible to speak against him and contradict him and not simply accept everything he says; the kind of pleasure the Lord takes in such wrongful rebels and gain-sayers was experienced by Korah and his crowd, Numbers 16:1-50. Because Israel in disobedience did not love the good prophets sent by God, but contradicted them and hated and persecuted them unto death, God punished Israel and allowed a multitude of false prophets to come.

The Holy Scripture provides enough instruction on how leaders and followers (Vorgänger und Nachfolger) are to relate to one another. The Apostle says, The younger should submit to the older, and all should submit to one another in the fear of God, thereby showing humility, I Peter 5:5.

We also consider it necessary and good that a minister be zealous in keeping order by maintaining the old customary practices of the church, and not do much that is new and out of the ordinary, or to break with the old. It is better to hold to the teachings of the divine Word and break down the old sinful life of men and implant a new godly life.

If, however, something that is unhelpful and contrary to the Word of the Lord would be the practice in the church, it must of necessity be dropped and in its place a better practice should be begun in harmony with the Lord's Word. This we believe should indeed be done;

but no one should take upon himself the authority to do it without the knowledge and counsel of other ministers and elders. Tobit says, Always ask counsel of the wise, Tobit 4. Also, Never do anything without counsel, and afterwards you will have no regrets, Sirach 32:18.

It is, of course, possible that a congregation may have a practice not found in another, of only unimportant and minor nature not in conflict with the Word of the Lord; against such things there should be no complaining, but one should rather plead the cause of love and peace.

We have presented herewith in simplicity and in brevity something of what we feel is necessary and good for a minister and also for the church and which serves to promote peace; for in peace God has called us through Jesus Christ, Amen. All those who accept this as good, and want to work to this end, may sign below if they so desire.

Uli Ammann, [ca. 1720]

—(Translated by
Elizabeth Bender.)

An Essay [Against Warfare] Composed Before Pentecost, 1865, to be Presented to the Annual Dienerversammlung (Ministers' Meeting)

Whether it be the case of being drafted, or voluntarily buying substitutes, or offering voluntarily to pay people to go and fight — these responses [to the present war] which have occurred in our congregations I consider wrong according to the Word of God, and contrary to the teachings of Jesus and the apostles. And I believe that blame rests upon us ministers and congregations where this has taken place. It is my heartfelt desire, my dear co-ministers and all fellow members, that the loving God will still be gracious to us and grant us enlightened eyes to do his will and to save our souls, and the souls entrusted to us, from eternal destruction.

Are we still nonresistant according to the teachings of Jesus and the apostles who proclaimed to us the Father's perfect will? I am going to cite several verses from the Old Testament: Genesis 9:5-6, "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." Thus, if we do not go ourselves but pay others to go, how can that be right in God's sight? (See further,

Exodus 21:12, 29 and 30.) Let us also consider the story of David and Uriah, 2 Samuel 12:9, where Nathan tells David: "Thou hast killed Uriah the Hittite with the sword and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon." Dear Brethren, see: was it not censured as if David himself had done it, since he was the cause of Uriah's death? The Savior's teachings are not, as we have done, to buy substitutes or to help to pay people so that they may go in order to help others kill.

Are we then still nonresistant? Jesus says, Luke 3:14, to the soldiers, "Do violence and wrong to no man." May I, then, pay someone to do wrong on the battlefield? Matthew 5:7 reads: "Blessed are the merciful, for they shall obtain mercy." And where? Before the just Judge. Yet how mercilessly are people treated in a war — people who have never offended us and were also created in the image of God! Are we doing right in voluntarily supporting the war with money or votes for those who want to wage war? All vengeance is forbidden the disciples of Jesus, Matthew 5: 21, 22, 39, 40 and 44. Jesus says, "Love your enemies, bless those who curse you, do good to those who hate you, pray for those who spitefully use you and persecute you, for we are to be children of the heavenly Father." The Savior ordered Peter to put up his sword; previously he had commanded them to buy swords, and thus the disciples may have thought it was right to buy swords to defend the Master, but now Jesus commands them to put away the sword, for "he who takes the sword shall perish by the sword." This perhaps refers to the spiritual sword, since God has made known to men his perfect will through the Redeemer. Stephen prayed for those who were stoning him — and what are we doing? We are sending out people to fight.

Are we still nonresistant? Paul says, Romans 12: "Avenge not yourselves, my beloved," etc.; and in Revelations 13:6-10, the Spirit speaks similarly. These are remarkable words, a warning for all of us; God permits trials to come upon us to see whether we are faithful, and are in fact what we claim to be, for tribulations come from the hand of a loving Father, for he wants to draw us to him for our good.

The war in this country is permitted or sent by God to punish the peoples for their sins, and who is there that does not deserve punish-

ment? If we rightly perceive our sinful wretchedness, we ourselves or our congregations, where in many respects there is too much pride and love of the world, [we see that] the rod of God is therefore very necessary to save our immortal souls, as the man in the *Martyrs' Mirror* says, page 7, in front and in the preface to the second part — there the truth is spoken which is founded upon God's Word. But our [Dordrecht] Articles of Faith clearly tell us all these things, particularly the article on nonresistance, that we should never offend or cause vexation to anyone but seek the welfare and salvation of all people, and endure everything rather than to take revenge. Read Article 14, where it is said plainly enough. I know, of course, that among some people in the world we are much despised and are threatened with injury, and that we have a greater fear of man than of God, and that we ought to do as the apostles said, "It is better to obey God than men." And the Savior says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell."

I must remind you of something: God has granted us such gracious treatment by the government in that freedom of conscience has been retained up to now; are we all grateful to God and the government for it? I do not believe we appreciate it deeply enough, for when God put it into the heart of our Congress to spare our consciences and to have us pay the government \$300 as a protection fee, complying with this would be more nearly right, according to Jesus' teachings that we give the Emperor what is his but also give God what is his. But, dear Brethren, it seems this was not good enough for us; we have gone farther and voluntarily paid for the sake of seeking friendship of the world for fear that we might suffer some loss of earthly goods and we have thereby disregarded God's Word. It has also happened that Brethren persuaded other Brethren to pay too. This was an error; we have swerved from the example of Jesus and the martyrs, and even today some have not yet realized this, so poor are conditions in our congregation, and I think also in other congregations.

If what I have heard about the Quakers on nonresistance is true, we are behind in comparison and could well take them as an example. Where will the quantities of blood be exacted that has been shed

in this war, and finally even the President's? Here sin is heaped upon sin. All of our people should keep themselves free of all partisanship in political matters where brother votes against brother, and father against son. What poverty this shows throughout our congregations — we want to help govern the world, we who have not been chosen by the world, but by God. Mistakes are prevalent in our congregations, and more than we think. Beloved, we are to be strangers in the world, for we are God's children; then we will let the world govern itself. Nowhere in the New Testament are we told how we are to help govern the world but we are told to be submissive as Christian subjects in all things not contrary to God's Word, for conscience' sake, Romans 13.

Dear Brethren, here I have briefly written my views as far as I can, in my poverty, understand the Word of God. If I have erred I appeal for patience; the distress in my conscience is the cause of my writing this, and also as a watchman to warn, as is my duty. May the gracious God rule my heart and yours that we may save our souls.— Written by Jacob Schwarzendruber.

Concerning Weddings

I am not opposed to having weddings, but only against abuse of weddings. When young people want to get married according to divine order, they ought to begin it with prayer, and ask counsel from their parents, and, according to the articles of our faith and Christian usage, send a minister to ask her; they should not make secret promises and then send the minister, whereby the young people play the hypocrite. This should be seriously regarded by ministers and parents.

When it is undertaken in the fear of God and they have been united by a minister according to divine order, if a meal is then to be served, it should be done with care and not with such great superfluity as has already happened, but people should eat and drink with thankful hearts and sing hymns to honor and praise God, in consideration of the fact that we have performed the spiritual marriage with Jesus Christ and before the all-knowing God promised on our knees to live and to die for him, as these young couples also pledged to each other.

But what really takes place? It goes too far when the hymns that are so Spirit-filled are instead misused with laughing and joking, with

idle conversation and fast tunes, and even English songs sung on the side; then they go out and play, engaging in all manner of frivolity, jumping around and foolish talk. It looks more like dancing than demonstrating the humility of Jesus. Is Jesus' teaching promoted thereby or trampled upon? Is purity promoted or are impure thoughts fostered? Is not Paul's teaching to flee youthful lusts directly contradicted? Even the fiddle and flute are present. Then they go into the living-room as couples and eat and drink again, not according to need but beyond it, so that some are driven to indecent conduct and excess rather than sobriety as the divine Word teaches. These excesses contradict our morning prayer, where we say, Grant that we may use in measured moderation all that thou hast given us for our needs so that we do not misuse it in superfluity or luxuriance or even sensuality. Bear in mind that we want to continue steadfastly before God. It has happened that food was thrown on the backs of others. What undisciplined conduct! And then they play, eat and drink again until midnight. With some it goes so far, as the Prophet says, Woe to them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! — is that a Christian life? How will they answer before God — all the brethren and sisters, but especially the watchmen who should be blowing the trumpets? This does not concern those who are free of guilt; but who is free to the extent that he knows and does not care about the welfare of the church, of which everyone is a member of the body of Christ and must see to correction.

And then, something else that is so disgraceful for a Christian church — the young people then go to bed together, the boys with the girls, the consequences and evidence of which we have to deal with. Oh, how great a sin is permitted here with the knowledge of the parents and elders, at least in part. We want to speak to and consider those instances which have come to our attention — and the frolics are also in this category, where young people are invited together and excesses are carried on, where parents should be more careful because the young cannot yet know; for I firmly believe that if the unaware and somewhat innocent young people were really earnestly admonished, many frivolous excesses that

could lead to indecent conduct and to pride would decrease.

Let us, from the depth of our hearts, confess our distress to God, call upon him for help; then the merciful father will not forsake us in the sad day in which we are living. And then let us honor God by giving thanks and praise to him through Jesus Christ, amen.

—Written August 5, 1863,
[by Jacob Schwarzendruber].

Concerning Bundling

In the first place, at our baptism we promise to deny the devil, the world and our own flesh and blood, to live and to die unto Christ, and to be obedient to God and the church; this we promise openly on our knees before God and the church.

On October 3, 1830, the large Diener-Versammlung was held at the Glades, where 30 to 35 preachers were assembled, and there the resolution was passed that it shall not be permitted that young people lie together at night, and if through the negligence of the parents not enough care is taken of the children, and some evil results, the parents shall not remain unchastised.

And so, parents should be very careful to keep good discipline in their homes, for every father and mother is responsible before God for their children if through their fault something is lost; if, however, it takes place behind their backs and they have no knowledge of it they are free. But every member is obligated to keep his baptismal vow and to lead his life according to God's Word in such a way that they have a good conscience before God and all men.

For every member in the church is the dwelling-place of God and a temple of the Holy Spirit; thus, when anyone desecrates the temple of God, God will in turn bring shame upon him. It is therefore needful to avoid every occasion that could lead us astray into sin, for evil companions ruin good conduct.

[The following scriptural references, reproduced with full text in the original document at this point, are omitted in this translation: 2 Tim. 2:22-23; Eph. 5:3-5, 10-13; Tit. 2: 11-12; 3:3; 1 Pet. 2:11-12; Rom. 13:11-14. The author then leads up to his last main point, where the translation again picks up; he first lists, however, without quoting the biblical texts, the following references: Jer. 7-12; 26-6; Ps. 78:60.]

David says that [God] forsook the tabernacle at Shiloh where he lived among men — why did this happen? because of the wickedness of the sons of Eli, because Eli knew that his sons conducted themselves shamefully, and among other occasions of sin, they slept with the women who served, as was ordained by God, in the tabernacle, Exodus 38:8. In Jeremiah 7:12 God said: But go now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel, and more words of rebuke. And in Jeremiah 26:6 he says: Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth. Then they planned to kill the prophet.

That is what happens, my dear Brethren. If the prophet had not first warned them, how could he then have rebuked them? At present we do not in all earnestness warn our children nor rebuke them enough in all earnestness, and then when they fall we have to punish them anyway; it would really be necessary to punish the parents and all the members who knew of it — then we would be on the right road in accord with the teachings of Jesus and the apostles.

But it is not only this matter with the young people, but all other vices, including pride — we must also look at ourselves, stimulate one another to love and good works, and let our light shine before men. How can the light shine when the world hears that our young people lie side by side at night and then see them go home perhaps at dawn? What must an honorable man think of us, who call ourselves God's chosen people? The same is true in other things, such as pride, quarrels, malicious gossip, leaving the meeting and many other unhelpful things, so that the light of righteousness becomes dim or even turns into darkness if we are not heedful. Here belong also the weddings and parties (frolics) at which our neighbors listen at night to our bad conduct and talk about how the Amish behave.

How does that agree with the teachings of the martyrs whose followers we claim to be? Their exhortations and letters to their children vivify the virtues before our eyes. We should now examine ourselves and see what is going on among us, otherwise it is an empty pretense. Let us give God the honor and live godly lives.

Written August 5, 1863
[by Jacob Schwarzendruber]

History of the Hostetler Family (Background of Jacob Hochstetler, the Amish-Mennonite Immigrant of 1736)

VIRGIL MILLER

The Hostetler family is of Swiss origin and probably came from the name "Hostet" or "Hochstätt," which in the dialect means "a high place." Thus Hostetler is a person living in a high place. The spelling of the name varies from place to place but oddly the name "Hostettler" as used today in Canton Bern, Switzerland, is almost the same as the form used by most of the American descendants — "Hostetler," although Jacob Hochstetler, the immigrant, spelled it with "Hoch-". The name is pronounced in Pennsylvania German almost exactly like the Swiss dialect pronunciation "hust-tetler." It is only in Alsace and the Palatinate that the name has been spelled "Hoch-". The French spelling of "hushtetler" would be something like "hochstetler" and the Germans have retained the "hoch" which indicates the original meaning "high." Nevertheless the natives of the Palatinate still say "hush-stetler" in the Palatine dialect.

The following tells almost the whole story of the migration of our family. The Hostetler family originated in Switzerland in Canton Bern. Some members fled from there to the French-speaking Jura Mountain area of Switzerland, then some migrated to Alsace and Montbeliard in France. From there others migrated further north to the Palatinate in Germany and then to America.

The Swiss recognize the Schwarzenburg region of Canton Bern as the "Heimat" or original home of the Hostettlers. The family name is still one of the most common in that region today. Schwarzenburg is about twenty miles south of Bern, nestled among hill farms and hamlets. It is divided into four communes: Rüschegg, Guggisberg, Albligen and Wahlern. Guggisberg and Wahlern each have a ("Hof") or farm that is called "Hostet" and is recognized as the traditional home of the Hostettler family. About five miles southwest of Guggisberg, high on a steep elevation is Hostet, a farm that has long association with the Hostettler family. Hostett is also the name of a small hamlet of farms in the commune of Wahlern, about two miles east of Schwarzenburg, that stems from the time that family names

began to be adopted between 1400 and 1550. So those coming from Hostett came to be called Hostettler. This is probably the first place where the name was used, and from there it spread to other areas. Wahlern gets its name from Wahlern Church, a short distance north of Schwarzenburg. The present-day commune includes the city as well and the civil offices are located there. Originally the communes were parishes of the state church — first Catholic, then Reformed.

It is necessary to travel to Neuchatel in French-speaking Switzerland to locate a hamlet from which Anabaptist or Mennonite Hostettlers came. Most present-day Hostettlers in Switzerland belong to the Swiss Reformed Church. Only a few families joined the Anabaptist movement sometime before 1700. At that time Switzerland was far from the haven of toleration that it now is, and joining one of the sects not recognized by the state often meant imprisonment, exile, or even death. The state church actively persecuted the Anabaptists, hiring people to hunt them down on their isolated farms. Some fled to neighboring areas such as the Bernese Jura which was then under the Catholic Bishop of Basel, and to Neuchatel which was a small possession of the King of Prussia. Canton Bern itself was under the Swiss Confederation and recognized the Reformed Church of Zwingli as the State Church. In Neuchatel, the castle houses archives which contain letters concerning sectarians who fled there in the eighteenth century from the territory of Bern. The letters, addressed to the King of Prussia, were from burgers who were complaining about people who had taken land from local farmers and did not attend the state church. Among those mentioned were two families named Hostettler from the district of Schwarzenburg. Jean and Michel Hostettler were tenant farmers in the Jura Mountains. In 1733 Michel had been there for 23 years and was working on a mountain farm in the Valley of St. Imier. Jean (or Johannes) had been there for two years and was living in the same valley. What is significant is that they are identified as Anabaptists from the district of Schwarzenburg, commune of Wahlern and the hamlet of Nydegg.

Nydegg thus had some families of Mennonite Hostettlers at the beginning of the eighteenth century. This is significant because most of the

other branches of the family belonged to the Reformed Church. Nydegg is a small hamlet of three or four farms about five miles east of the highway from Lanzenhäusern, between Schwarzenburg and Bern. It still has some Hostettler traditions. One Hostettler family lives there but they have come fairly recently from another area. By chance I met an old farmer, Otto Gilgin, on a visit to Nydegg in the summer of 1971. He was chopping firewood for the winter and had already piled a wall of it by his house. I asked him whether he knew of any Hostettler families who had lived in Nydegg. He nodded immediately and said that his farm had once been owned by a Hostettler family. He then showed me some initials carved in a wooden door which were HH, CH and PH—these, he said, stood for Hans, Christian and Peter Hostettler. The farmhouse is old, probably more than two hundred years. Gilgin himself is living alone, the last of his family, which has held the farm for about a hundred years. Before that time the Hostettlers had lived there. Gilgin believes that Hans, Christian and Peter immediately preceded his family. There is an old oven built into the house that bears the date 1719. However, if the Hostettlers lived there in the years just preceding 1870, they would not have been Mennonites, because all had left the region by that time. However, they could have been members of the family who stayed with the state church.

In 1703 a Hans, Christ and Peter Hochstetler were Mennonites living in the valley of St. Marie-aux-Mines in Alsace (documented in the Archives of Colmar). They were among a group of Amish-Mennonite refugees who had been forced to escape from Canton Bern. The names of the three compared to the ones mentioned above may be only coincidence, since they are among the most common Swiss personal names. Later a Hans and Christ moved from St. Marie to Clairegoutte, near Montbeliard in 1715, then a duchy belonging to Württemberg, but now a part of France. A Jacob Hochstetler died there in 1768. In northern Alsace Isaac Hochstetler lived at Lauterbachhof near Reichshofen near the German border. He had a brother Christ who was born at St. Marie in 1737 and moved to Gundershofen and later to Lauterbachhof with his brother. Isaak is named as the nephew of Jacob Hochstetler, the immigrant, who came to America in 1736. Accord-

ing to the Hostetler family history written by William F. Hostetler of Walnut Creek, Ohio, and published in 1909, there was some correspondence between the family of Isaak and that of his uncle in Pennsylvania.

In time Isaak's son Jacob moved north to the Palatinate in Germany and settled at Münsterhof north of Kaiserslautern. Isaak was a minister in Alsace and attended a conference of Amish - Mennonite churches at Essingen in Germany in 1779. His son Jacob was also a minister and served the Münster congregation which met at Münsterhof. He was born in 1765 and lived until 1857. They belonged to the Amish branch of the Mennonite Church as did Jacob, the immigrant. The descendants of Jacob, son of Isaak, still live at Münsterhof and belong to the nearby Weierhof Mennonite Church. The distinction between Amish and Mennonite has completely disappeared in Europe. Some of Isaak's descendants migrated east to Bavaria and also to America.

The migration route of the Hostetlers thus can be traced rather accurately from Switzerland to Germany and then to America. It is known that Jacob Hostetler came to America on the Ship Harle on September 1, 1736. He was aged 32 and was accompanied by two Hostetler women, Catherine, aged 42 and Eva, aged 28. On the same ship was Valentin Neu of Kusel near Miesau, Germany — Neu and Jacob held land jointly in Berks County, Pennsylvania, which may indicate some connection in family or place of origin. There is also a tradition that Jacob had a brother Michael who was sick when the ship arrived and did not sign the ship's register on arrival. Another tradition says that a Michael Hofstadler was born on the ship Harle in 1736 and eventually settled in North Carolina. Michael could have some connection with the second of the Hostetler women.

Where did Jacob the immigrant-ancestor come from? Some descendants say he was born in Switzerland, but it may be that he was simply of Swiss origin. Another tradition says he lived in Upper Germany near the Rhine. The most likely conclusion is that he was the son of either Hans, Christ or Jacob who were at St. Marie-aux-Mines in 1703. Custom named the eldest son after the grandfather, which would make Hans his father, since John, born 1733, was Jacob's oldest son. If Hans moved to Montbeliard

in 1715, Jacob would have lived there too. However, Jacob's two nephews moved from St. Marie to Lauterbacherhof in the latter part of the eighteenth century. Their father would have been Jacob's brother. It seems likely that Jacob was born at St. Marie and then moved with his parents either south to Montbeliard, or north to Lauterbacherhof or the Palatinate. The association with Neu would seem to favor the northern route but they could have met as fellow-passengers on the Harle. Valentin Neu does not appear to have been a Mennonite. So part of the Hostetler story remains to be revealed. (Further documentation on the Hostetler family history may be found in John A. Hostetler, "Hostetler," *Mennonite Encyclopedia*; Harvey Hostetler, *Descendants of Jacob Hostetler*, 1912; and *idem*, *Descendants of Barbara Hochstedler and Christian Stutzman*, 1938.)

A Brief Sketch of the Life and Labors of Mahlon G. Gross

The following biography of Mahlon G. Gross was located by Amos B. Hoover, Denver, Pennsylvania, who states that this sketch was written by Mahlon's son, Wesley, in 1940. Here is clear indication of Mennonitism's being influenced by outside forces and movements during the early decades of this century.—L.G.

Mahlon G. Gross, son of Abraham C. and Sara Godshalk Gross, was born in Plumstead Township, near Doylestown, Pennsylvania, on September 1, 1873. He passed away July 13, 1937. His progenitors were Mennonites, and both his grandparents were preachers at the Deep Run Mennonite Church.

He was converted during a large evangelistic campaign at Doylestown and subsequently became a member of the Methodist Church for the next twenty years. The impressions received during those years remained with him through his entire life. At that time there were still a number of old-time Methodists with their characteristic "fire," Christian liberty, and deep piety.

However, Brother Gross was somewhat of a misfit amongst the Methodists because as a whole they had departed from their former standards of separation from the world and their teaching and experience of what has been called "the brightest star in the constellation of Methodism" — Christian perfection or entire sanctification.

He also could not get entirely away from the distinctive doctrines of the Mennonite faith which he had learned in his early life.

During these twenty years he took several short terms of instruction at Millersville State Normal School, taught public school for nearly eleven years in New Jersey and in Bucks County, Pennsylvania, purchased and operated a farm near Fountainville, Pennsylvania, served six years as a member of the Plumstead Township School Board, was actively engaged in the Womens Christian Temperance Union efforts to promote prohibition and the Eighteenth Amendment, filled local preaching appointments, and engaged in Sunday school work as teacher or superintendent at the Doylestown Methodist Church and in chapels at nearby Fountainville, Danboro, and Gardenville.

In 1912 together with his wife, Annie C., he became a member of the Doylestown Mennonite Church. In 1917 the four children, Adela, Paul, James, and Wesley united with the same body. In 1920 he was ordained by lot as a minister and served faithfully as a pastor until his health utterly failed about a year before his death.

As a farmer he was successful, progressive, and scientific, and was well-known in the fields of agriculture, dairying, and especially horticulture. From 1918 to 1933 he operated a large farm between Fountainville and Dublin.

In the home, together with his faithful wife and the children, family worship was faithfully kept up through his entire life. His interest in children is in evidence not only by his providing for their physical, intellectual, and spiritual development but also in adopting a daughter, Mabel.

As a Christian worker Brother Gross will be remembered for his short, precise, well-prepared sermons, his uncompromising denunciation of sin, his practical knowledge of psychology and the art of teaching, his illustrations gathered from the common-place experiences of life, and his untiring efforts in Sunday schools, missions, teachers' meetings, and Bible study groups. He promoted Church school education, singing schools, special meetings, and the memorizing of Scripture and of sacred hymns. He was instrumental in eradicating the tobacco evil from his congregation, and in securing unfermented grape juice in the communion. He constantly guarded the liberties of the members against undue hierarchy.

His success in life was due in no small way to his loyal companion. Formerly a member of the Baptist Church she never doubted her personal assurance of salvation. Also a student of Millersville Normal School and a successful public school teacher for ten years she was a constant help and encouragement to her husband, children, and friends. She was intellectually alert, a good mixer, and possessed unusual wit. Diligent, frugal, and cautious she was a splendid balance wheel. She despised hypocrisy, long-faced professors of religion, and religious sham and bigotry. She loved hymns of praise and Christian experience that were sung to lively tunes. She was a friend of the young people and was known by them as "Mother Gross." Brother and Sister Gross were a unit on all fundamental issues, yet each admirably maintained his and her distinct personality. Both had the influence of Quaker thought in their early years. With the united influence of these various faiths, together with Union Sunday School work, they kept remarkably clear from denominational narrowness and prejudice.

Like Peter the apostle, Brother Gross was impulsive and erratic, yet possessed by a kind, earnest, and sincere purpose. He was open-minded and open-hearted, ready to confess his faults. He was a friend to young and old, and a comforter to the sick and distressed. He loved the souls of men.

Those visiting the Doylestown Mennonite Cemetery, capable of catching the spirit of this man's life, can well bow their heads in reverence to the Christ whom he served and for whom his body awaits the resurrection morning to be raised to immortality.

Recent Publications

Weber — Weaver Family History; Descendants of Henry Weber 1690-1745, Swiss Emigrant who Settled in Weaverland in 1723. 1975. 209 pp. \$5.00. Includes index. This is a reprint of the 1966 volume compiled by M. G. Weaver and completed by W. Banks Weaver. This volume has supplementary material added by Paul L. Weaver. The book is available from Paul L. Weaver, Rt. 1, Lanark, IL 61046.

Descendants of Franz Kornelius Isaak and Maria Braun, nee Ens. 97 pp. Order from F. K. Isaak, 1063 Brazier St., Winnipeg, Man. R2K 2P6.

Book Reviews

Kingdom, Cross and Community. Edited by J. R. Burkholder and Calvin Redekop. Scottdale, Pa./Kitchener, Ont.: Herald Press, 1976. 323 pp. \$12.95.

Kingdom, Cross and Community is a tribute to Professor Guy F. Hershberger of Goshen College (Goshen, Ind.) in honor of his eightieth birthday, presented to him by sixteen of his fellow-pilgrims and representing a variety of scholarly specialties such as history, ethics, sociology, political science, theology, philosophy, Bible, and cross-cultural dynamics. Each chapter relates to some area of the community of Christian faith of which Professor Hershberger was so creative and dedicated a member and to which he made so many contributions — witness the chronological listing of 287 products of his pen prepared by his daughter and written during the years 1922-76. These chapters are substantial elaborations in their own right of the topic at hand whether of biblical hermeneutics, the ethnic church and minorities, state-church relations, civil religion, forms of covenant community, or socioeconomic expressions among Mennonites, to mention only a few. The essays do not consist primarily of anecdote and critique of the one in whose honor they are written though these are included.

I first became acquainted with Professor Hershberger when as a high school lad just out of the junior year, I enrolled in a class in American history taught by him during the fall of 1944. This was the one course I still needed to fulfill the requirements for a high school diploma back at Smithville, Ohio, and I endeavored to complete it so that I could get on with a B.A. in Bible. Dr. Hershberger led us through the intricacies of our American past by a combination of reading and writing assignments and a series of fascinating lectures punctuated occasionally with a good-natured slip, bred of preoccupation such as backing into a mapstand and automatically saying "pardon me"! There were other courses in Civilization and Sociology subsequently under the beloved Iowan and the diligent student was rewarded with a thorough survey of the subject matter. Professor Hershberger was a thoughtful, deliberate, and loving teacher who eschewed flamboyance yet demonstrated his deep commitment to his Christian commitment even while he quietly questioned or refuted the American "party-line."

The collection of essays is appropriately sub-divided into four major sections and entitled "Citizens of the Kingdom," "Foundations of Kingdom Community," "Kingdom Citizens and the World," and "Expanding the Vision of the Kingdom." Editors Burkholder and Redekop provide brief rationales for the sequence and topics treated in each major section.

In an excellent overview of his impact on several generations of thought and activity in the Mennonite world, Theron Schlabach examines the several phases and multiple roles that gave expression to Hershberger's "personal contribution . . . to bring into focus a Mennonite vision on questions of peace and social justice." It was always his central endeavor to spell out and to exemplify the "way of the cross" as the ethic for the faithful church.

I shall not comment on each essay as some reviewers have done, but shall rather acknowledge with many other Christians, Mennonite and otherwise, the crucial role of Prof. Hershberger's *War, Peace and Nonresistance* as guiding and informing my own interaction with the awesome and tragic dimensions of World War II. This book gave young students like myself a needed perspective so that, on the one hand, we did not in our immaturity see the war as a unique event in human history, yet, on the other, neither did we minimize its escalating and catastrophic proportions. Furthermore we were called by its prophetic character to recognize the seductiveness of a "False Patriotism" which not incidentally was the title of the lead article by Dr. Hershberger in the first issue of the *Mennonite Quarterly Review* back in 1927. Already then he realized the subtlety of this temptation which we have seen exploited more fully in more recent years.

Undoubtedly for all readers as with this one some chapters will speak with greater relevance and clarity than others, depending upon one's interests and sensitivities. But for all persons alive in the Spirit and participating in the Church with an awareness of the multiplicity of influences enhancing or compromising our Lord's presence in the world among His people, this book will prove a stimulant to a more perceptive and consistent discipleship.

The book is equipped with elaborate footnotes, a careful bibliography, and a general index.

—Gerald C. Studer